



Faults Escaped.

In Epist. Didac. Line the 1. for the Word Read the World. Page 4 Line 1. for bloud-nelis r. boldnesies p 5 l. 20. for Vniall .6 l.24. for to care r. totle tne p 7. l. 2. for Arhenian r. Athenians p 8 l.8 for onward r. Outwardly l. 24. for Water r. water l. 37 for these word r. the two d.p. 1.9. for as t. l. 22. for inhabiter r. inable. l. 3. for so r. of. l. 38 for nor leasr nor of least p 13. l. 2. for purified r. purified p 15. l. vlt. for but timer. but in time. p 16 l. 6. for perhaps r. perhaps l. 6. 9 for gieauen r. gauen l. 26. for Cod r. God p. 18 l. vlt. for to the rest r. to ref p. 20 l. 1. for Eternall r. External l. 30. for alitier r. little p. 11 l. 1. in marg for ennies r. Penries p. 26 l. 13. for cerful r. carefull. l. 14 for continu-r. conuice. p. 27 l. 5. for were r. we are l. 31 for with r. which p. 50 l. 7. for innt r. one. l. 24 for receiue. r. reuiue. l. 25 for dwisome r. wisedome p. 51 l. 3 for contention r. contention. p. 52. l. 6. for Prophanes r. Prophanes. l. 9. for Redempcion r. repetition. p. 53 l. 1. for frunction r. function l. 13. for their r. her p. 56 l. 18. for them r. th. n. p. 59 l. 2. for her r. their p. 61 l. 17. for continued r. contemned. p. 62 l. 27. for of r. and p. 67 l. 27. for vsean r. vs / cāp. p. 82 l. 28. for Grayerr. Gray. p. 83 l. 15. for they that r. that they p. 85 l. 37. for giuen r. giuing. p. 124 l. 5. for mediation r. meditation. p. 125 l. 11 for disw. r. distin. p. 126 l. 19. for wltens. when p. 127 l. 29. for exa rt. r. exhort. p. 129 l. 34 for were r. we are. p. 134 l. 34. for both r. loth p. 137 l. 34 rete. p. 143 l. 22. for person r. persons. l. 26. for being r. bring
ne other. r. either, the other, l. 33. for occasion r. occasion. P.
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s. r. abus. d. p. 196 l. 14. for patience r. patience. l. 15, for
l. 197 l. 14. for chieffly r. chieffly,

A B R I E F F A N-
S V V E R V N T O C E R-
taine Reasons by way of an Apologie
deliuered to the Right Reverend Father in God, the
L. Bishop of Lincolne, by Mr. JOHN BVRGES:
wherin he laboureth to proove, that having hereto-
fore subscribed fourt times, and now re-
fusing (as a thing vnlawfull) that he
hath notwithstanding done
lawfully in both.

Written by VVilliam Couell, Doc-
tor in Diuinitie.

*Aduersus Ecclesiam, pugnatum est a filii matris sue,
& hostili animo, & damno utili. Bernard.*

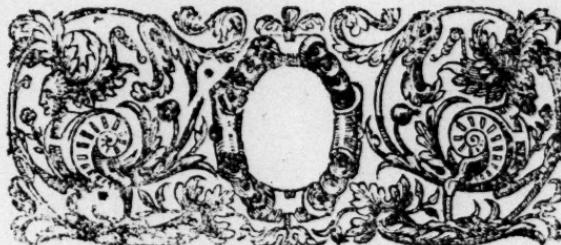


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To the Right Reuerend Father in
God WILLIAM, by the Diuine proui-
dence, L. Bishop of Lincolne.



HE singuler care (Right
Reuerend) which your
Lordship hath had in your
owne Diocesse , confirmeth ^{1. Tim. 3.1.}
the sentence of Saine Paul.

That it is a true saying, if
any man desire the office
of a Bishop , he desireth a
worthie worke ; For the
Church as Saint Bernard

saith, hath beene troubled

with three conflicts ; from Tyrants , Heretickes , and
Hipocrites . The first was incountered by the patience of
Martyrs , which victoriouly conquered the crueltie of
those times . The second , with the unanswerable learn-
ing of the ancient Fathers , many of them beeing (as
they are called) the hammers of Heretickes . The last with
the sinceritie and diligence of Bishops , for what other re-
medie remaneth for the hypocrisie of these daies (if that
may be termed hypocrisie which cannot lurke , by reason

*stalles hereti-
corum*

THE PISTLE

of the abundance, nor desireth not by reason of his boldnes) but the singuler integritie, and courage executing the discipline of the Church in your Lordship & others of your place, to whom Saint Ierom (although sower in many things) witnesseth vs to be subiect, and giue reverence as to the parents of our soules. For in a true Bishop in deed, his words are edifications, his life righteousnes; his presence delightfull, and his memorie blessed. Thus shall your Lordship bring to passe, that those who are not, may be made wise; that those who are, may not be deceiued, that such as haue beeene deceipted may be wise againe: that unbelieuers may be conuerted unto the faith, that such as were conuerted, may not be turned from it, that those who are, may returne unto it, that men peruerted may be directed aright, that men subuerted may be called unto the truth, and that the subuerters themselues, may be conuinced with strong reasons, eyther to amend if it be possible, or if not, to loose their authoritie, that they hurt not others. Of these I may say as Saint Bernard doth, (but I will speake to their owne understanding) they are Canes ad scissionem, vulpes ad fraudem; and by your Lordships care, and the rest of the Bishops: aut corrugandi, ne pereant, aut ne perimant coercendi. Now particularly under your Honours fauour, I will expresse in few words, by the answere of this Apologie is directed unto your Lordship, as to one to whom in many respects I am especially bound. First, it was thought fit, that seeing the reasons were giuen unto your Lordship as an account of that obedience, which a Minister under your owne charge did owe unto you, the answere (how meane soever) shoulde be admitted to plead in the hearing of the same Judge, which being finished long since, was by authoritie deferred, in hope that silence and time, would haue giuen satisfaction to all, who were not fully resolued in this cause. Heereunto I add

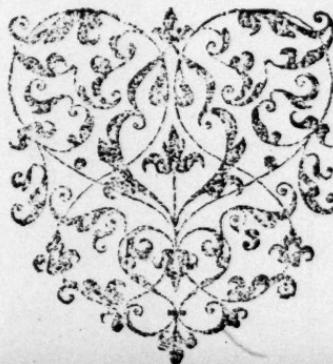
DEDICATORIE.

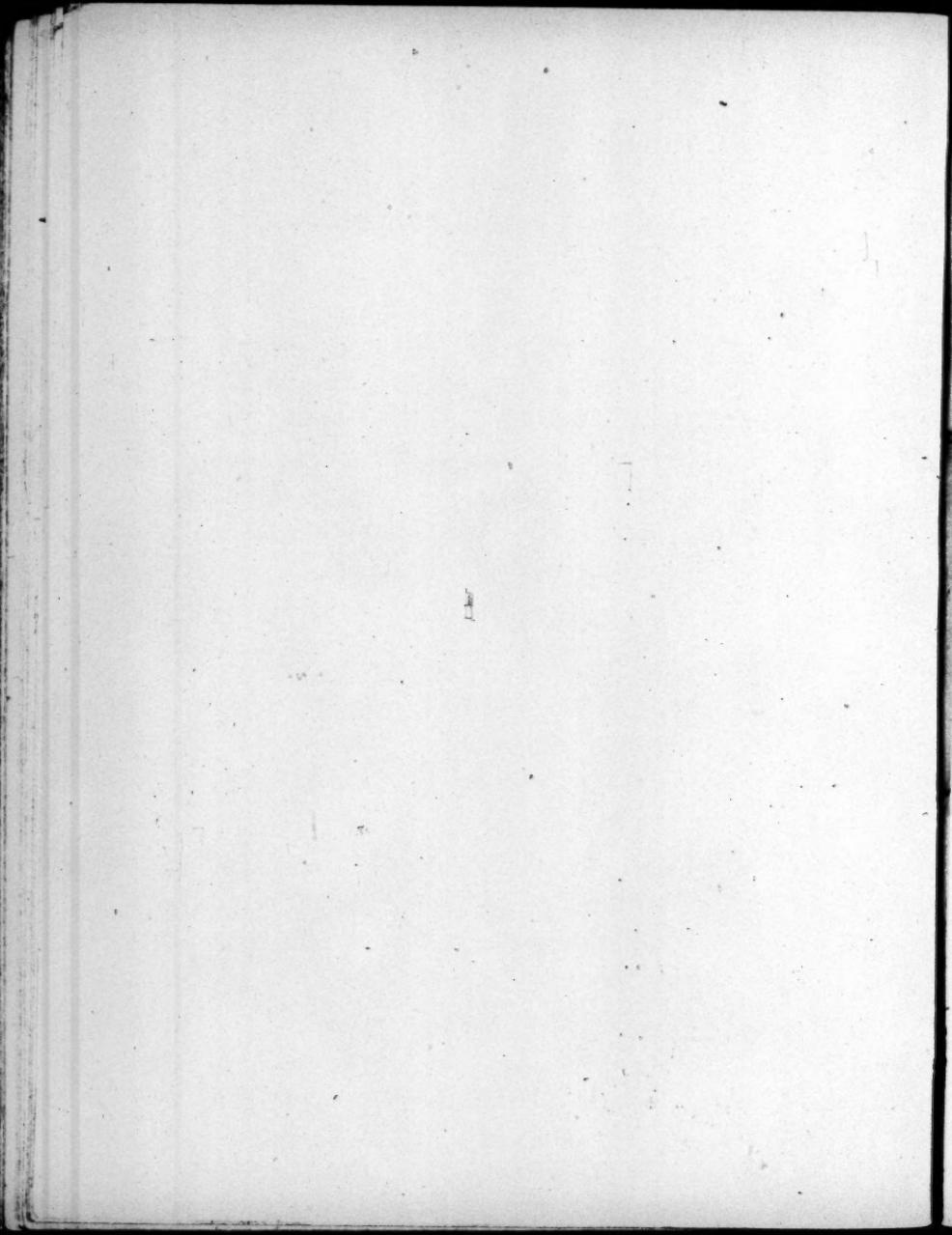
add my owne particular Motives (I hope without offence)
which are and shall be iust reasons to make me humbly ob-
serue your honour; the nearenesse of the same soyle which
gave the first ayre unto vs both, then the same two Colled-
ges which gue furtherance to both our studies: and lastly,
the entrance into my Ministerie, which with many fauours I
received by the imposition of your Lordships hands, these
all as they are, hopefull assurances of your pardon for this
boldnes, so they are and shall be strong reasons to make me re-
maine in all dutie at your Honours seruice. Lambeth.
Januarie 22. 1605.

Christ Col-
ledge, and
Queens Col-
ledge in Cam-

Your Lordships to be com-
maunded.

WILLIAM COVELL.







A Preface to the Reader.



H **E**R **E** are few resolutions that are filled with more hazard, then those which are vndertaken to give satisfaction to dis-tempered humors ; wherein whilest euerie man would seeme eyther not to erre at all, or to haue some colourable excuse for that which they had rather call freedom of conscience and Christian libertie then tearme errorr, the state of the Church hangeth ballanced with some opposite contrarieties, as if it were the most profitable wis-
dom to stand in consultation, and not to aduenture to hold any thing. Doubtlesse no cause hath gained lesse to the defendants then this of the Church gouerne-
ment; for first being in it selfe barren, it hath little wherein there can be vse of the ancient Fathers : for whilest men out of their owne fancie will frame dislikes, wee can but in the generall alleage the constant moderation of our forefathers , and without war-
rant for particulers, satisfie them so farre as Religion and reason will giue leauue: Secondly, all men are ca-
ried with a pittie naturally toward such whom they suppose to suffer for the testimonie of a good consci-
ence, whilest others are suspected to flatter the present state; as if nothing could be reputed honest , which were not a bold opposition (vnder colour of con-
science)

A P R E F A C E

sciene) to a settled gouernment, vnto these may be added that which is not the least euill, that whilst impatience & zeale openeth the mouthes of our enemies for any fault in our answering committed by vs; enuy doth open the mouthes of our supposed friends, for that which may be thought to be done well. So that though the recōpence hath nothing in it to be desired, this only remaineth as the comfort against all trobles, that it is a right vse of our small talent dispensed with Humility and dutie for the benefit and peace of the Church of Christ; where, first in the daies of our late dread soueraigne of blessed memory some fearing superstition might returne (like a troublesome guest, neither long nor farr absent) sundry of the most learned & most sincere, not called to the honor & the burden of a Bishoprick were consulted with all, to give satisfaction to such who seemed rather to follow the example offoraine Churches, then to haue iust reasons to mislike their owne.

To this end letters were sent from the reverend fathers of the Church, to desire the resolution concerning the apparell of ministers, Ceremonies, and other indifferent things to *M. Bullinger, P. Martyr, Gualter, Bucer, & others*, men without comparison for integrity & learning equall to the best in those times, & not much exceeded by any, to my knowledge that haue liued since; their answers to these questions for the contentment of our brethren (if they loue peace) we thought to haue published in the end of this treatise. After these times, by the suggestion of some both from Geneva & Scotland, the Church had not long rest, but that divers admonitions, were written to the Parliament, defining a new discipline, sundry Inuestigations against the Bishops

By Master
Cartwr. ghe
Martin. &c

TO THE READER.

Bishops & diuers vnhallowed pamphlets from the brood
of Cham, who gloried in the discouery of the supposed
nakednes of their owne fathers; a little more then or-
dinary rigor (for their malypart boldnes had awaked
the accustomed clemēcy of a most gracious prince) by
the execution of some few, stopped in a manner for a
time the mouthes, & the Pennes of all letting the ages
that come after vnderstand thus much, that writings
how learned souuer (as what could be more excellent
for modesty & iudgement, then the pains of that most D. Whitgift.
worthy Archbishop) are able to do little good for the
quiet of the Church, if the magistrates be wanting to
giue aid: & that they who at first make holines & refor-
mation the scope of whatsoeuer they say or write, pre-
tending to aime at nothing but to make men better; in
the end, by degrees fall to a vanity prophanelly to libel
to make others laugh, & in my weak opinio few things
ever hapned in this kingdom more available to breed
Atheisme then that was. But the scope being for a
Presbyterian discipline it found with the most of that
faction this fauour to be reprooued no more sharply
then the sin of the sons of Hely: hitherto all stroue for
a Presbiterie, wherof at the first comming of our most
gracious soueraigne to this kingdom many were filled
with a vain hope, doubtles deceived by such men, who
either vnderstood not the state of this commonwealth or
had little care of the happy prosperity of this Church.

But in the end, when authority was more blessed, &
assisted from aboue, then to be deluded with such
mists or to give any hope to covetous affections gree-
dily longing for the fall of Bishops (which one A^tt
of preseruing their state and honour) amongst many
thousand arguments of fauour shewed towards them
shall stirre vp the praiers of all that now liue for

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the continuance of his state , and make his memorie
blessed amongst all posterities to the worlds end; then
I say many began to make a rent in the Church , and
to breake from vs (chusing rather (with what consci-
ence they know) to forsake their function and calling,
then to yeeld their conformatie to the ceremonies of
this Church ; which hitherto by themselues were euer
reputed as things indifferent ; and doubtlesse neither
so many nor so dangerous, but in this time of light and
knowledge they may be admitted without supersti-
tion at all : forseeing (as *Peter Martyr* saith) we be so
free as we haue but a few Ceremonies, and those easie
and gentle, it would be an intollerable thing, and wor-
thie to be condemned , if we should not performe
them without corruption. I wish those to consider
well, who are desirous to make these things simply vn-
lawfull, both how they differ from themselues and
others at other times, and what bondage (vnder the
name of libertie) they impose vpon the Church by de-
nying her authoritie to ordaine ceremonies ; in which
if little or nothing be left vnto her, neither shall she
need much the dire^{ctiō}n of Gods spirit to guid her con-
sultations, nor challenge any great obedience in her
owne name, if all things that are, be simply either good
or euill: to which error if Zeale or opinion shall tran-
sport any , he must eyther make the worship of God
to be without Ceremonies , or those Ceremonies
simply necessarie , without which there is no wor-
shippe ; none that I know would haue religion to
want all Ceremonies , sauing onely those who would
haue all men to want Religion: some there are which
wished that these ceremonies were simple , chast , and
few, that is not significant at all : It were doubtlesse a
great

P Martyr, 20
C. Coun. part.
4. cap 11. sect.

TO THE READER.

great folly (if not an idlenes in God seruice) eyther to admit or retaine those ceremonies, which they purposed should signifie nothing; but moderate minds do think otherwise, that neither ceremonies nor their signification ,are to be misliked as vnlawfull, whilst nothing is signified, but that which theselues wil account lawfull. So then, neither depriueng the Church of the vse of ceremonies in diuine worship, nor making these of that vnchangeable nature as simply eyther good or euill, but onely as things of themselues indifferent, (for better place and respect they neuer retained in our Church) we will briefly set downe for the satisfying of some men; that indifferent things by Ciuill or Ecclesiasticall constitution do change their nature, and by vertue of commaundement become necessarie; so that eyther they must be not indifferent, but simply vnlawfull; or being indifferent, such as by commaundement are made necessarie. To denie that there are things indifferent, is to take Christian libertie from men : and to denie the ceremonies in their owne nature to be such, is to take al liberty from the Church for without these what is there wherein the Church is not exprely and necessarily directed by the word of God? we are taught that all things which happē vnder the compasse of human action are of three sorts;eyther good, or euill, or indifferent: of the first and the second kinde are all things commaunded or forbidden in the law of God, (except the ceremonie of the Sabbath) commaunded to the Iewes but not to vs: Indifferent things are of that nature, that by themselues, and properly they are neither good nor euill, but in respect of some other thing, as to drinke Wine, Ale, or Water, to vse these or those garments which of themselues

admirer.

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haue no holines in the, & by which a man is not made better: & of these only, & such like, the Apostle speaketh, all things are lawful for me: wherin whilst he professed his freedome, yet he acknowledgeth that he became bound, & to the Jew a Jew, to those that were vnder the law, as vnder the law, to those that were without the law, as without the law, to the weak he became weake, to conclude, he became al to al, that he migh win some: thus he made a vow at *Cenchrea*, circumcised *Timothy* which he did not to *Titus*, by reason of false brethren crept in to spy their liberty: so that all things were lawful, not only which concerned common life, but also in ceremonies & the outward worship of God, in which (as one welneth) the spiritual worship is shadowed, but not contained. But when experience had taught, that such liberty became dangerous to the Church & the commonwelth, being turned oftentimes into a licentious impiety or superstition, vnlesse it were bounded with some limits, the one sort aduenturing to do all things that seemed pleasing, and thereby reiecling the ceremonies as too great a burthe, being things not a* pleasing to God, who will be worshipped in truth: the other strictly obseruing all ceremonies, as if the greatest holines & principall parts of Gods worship consisted in them: thus the one led to prophanenes, & the other to superstition, the two dangerous extremes of true religion. For which mischiefe necessarie hath onely found out this remedy, to moderate this liberty that it neither erre on the right hand nor the left, that it neycome short nor go beyond a meane; therfore the Apostle saith all things are lawful for me, but al things profit not, all things are lawful, but al things are not expedient, wherin he toucheth the extemities at both hands.

Now then the means to keep our liberty, that it neither

1. Cor. 6.12.
1. Cor. 9.22.

TO THE READE.

be too much, nor too little are of two sorts: general, & speciall: the general is charity the principal direction of mans life. For whatsoeuer we desire to do or omit (being in it selfe indifferent) charity must consider how farre to proceed without offence: for why should our liberty (saith S. Paul) be condēned of another mans conscience? & therfore in this case we are rather to depart from that liberty we haue, then to be offendis to those who are more weak, & so giue occasion for them to speak euil of vs, & of that which was left free: for charity willeth vs in these things to respect others more then our selues, & rather to omit that which is lawfull for vs, then to do that which is hurtfull for them: the other rule to limit indifferent things is speciall: which is not so distinguisht from the other, as if it were without charity, but that charity which ought to be in all, is here directed in a speciall maner: for howsoeuer charity so extendeth it selfe that it may serue to all parts of our life, as though we need not to be directed by any other law, yet because al men are not so wel fifted perfectly to discern what is expedient at all times, & for that the offices of charity are somtimes changed, (for times & occasions may fal out, that things iust & to be done, may be clean contrary) therfore there is required an experienced and mature iudgment to determine what is fit, least whilst we labour to profit we iniury the Church & the commonwealth, in which are contained the charities of all. God therefore respecting mans weaknes hath appointed magistrates & Gouvernours in both, to serue as ties to guide & direct what is fit to be done, & to this end to make lawes concerning indifferent things, that so the whole body may be gouerned with *comelines*, *order*, and *edification*. This no man can denie, but such as desire to be exempted from all lawes; For execution whereof God hath appoynted Magistrates to be his

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Rom.13
Heb.13

Ministers to whom we must be subiect, not for feare but for conscience; obeying also our spirituall rulers, for they watch ouer vs to giue account vnto God for our soules. And therefore no man can denie, but that in things of this nature, all men are to be gouerned by their lawes; which whilst they are in force, commanding or forbidding binde the conscience as the Decalogue doth. Herein if any would seeme to see more then those that doe make lawes (a thing not likely seeing the most, and the wiest, and the best experienced are assembled to that end) we cannot think it warrantable to be so presumptuous, nor expedient to dispute (but in place of counsell) of the equitie of lawes when they are once established: this moderation if all men had obserued, doubtlesse long since this Church had beeene blessed with a happie peace. But if any man be perswaded that the ceremonies inioyed are not of this nature, it is but an opinion lately sprung vp, whereunto the necessarie of obedience in indifferent things hath compelled them to flie, and it satisfieth vs (though it cannot then) that with all antiquitie, and the Church we do thinke otherwise: God grant vs all in due time truly to thinke and to speake the same things. Farewell.



1



TO THE KINGS
MOST EXCELLENT
Maiestie, James by the grace of God
King of Great Britaine, Fraunce
and Ireland, defender of the Faith, and in all
causes, and ouer all persons supreame
Gouernour.

APOLOGY.

MOST dread and gratiouse Soue-
raigne, when I OSÉPHS cup was Gen 44.16.
found in BENIAMINS facke, IV-
DAH (assured of the fact, ignorant
of the meanes) fals to confession of a
falt vneexcusabile, and yet there was
no fault. To subscribe, and to deny to
subscribe to the same articles, ap-
peares so manifest a fault, either of inconstancie, or unho-
nesty, as were I not privie to a iust reason of both, I should
say with IVDAH, What shall I say vnto my Lord? What can
I speake? How can I iustifie my selfe? God hath found out
the wickednesse of thy Seruant.

ANSWER.



O euery reasonable Spirit , the fountaine of all goodnesse, hath giuen a twofold power , *Reason* and *Affection*. The one, whereby wee discerne, the other, wherewith wee loue : the one leading man vnto Truth, the other vnto Vertue. From the one, are derived right Counsels; from the other, upright affections. Mans felicity in his creation being this, that both had abilitie constantly to worke the owners happinesse, if the owner had beene willing to haue kept his affections, humbly obedient to the commandements of *his owne reason*. But suffering himselfe to fall from this gouernment, hee hath found his affection a false Counsellour; dissentions and oppositions cunningly suggested, being the continuall conflict euuen betwixt those two nearest , whose first loue was *Union*, and the bond *Peace*: since which time, man, whilst he erreth (pursuing with eagrenesse, what *affections* desire, rather then *Reason* doth approue) hee laboureth euuen by contradicting himselfe, because he doth not loue what he ought in reason : to finde out reason for himselfe, for that which hee doth loue. And seeing, where the Intentions are right, our weaknesse doth not euer performe what it ought: by reason , Infirmitie doth accompany al the faculties of mans soule, wee neither vnderstand rightly what is truth, nor (having beene deceived through the strength of some weake

weake affections) are easily perswaded to confess our errour; for *Trueth and Virtue*, by creation, being mans scope, that which hee wanteth abilitie to attaine, yet therein hee is not easily perswaded to acknowledge that hee doth faile. For, that which was at first his *duty*, cannot but bee his *desire* still; shame driuing him to make excuses, which may cause him in the opinions of some men (though not to be) yet to seeme righteous. From hence haue proceeded defences, and Apologies, both tending to this end, to shewe that wee desire *approbation* in all wee doe; or that our error (wher-in wee faile) might bee thought lesse. This account, as wee striue to render vnto all that either seefaults, or surmisse folly in the actions committed by vs, so especially to those, to whome wee owe most dutie, both because such (discerning our follies) must prize vs at a lower rate; and their examples are vsually the Rules of all others iudgements. The ground of this second corruption worse then the first, is only an *Inordinate seife Love*; a sin, as euer neere in affinity to mans nature, so especially foretold to be (in a manner) peculiar to these last times: *V*herein men shall be louers of their owne ^{1. Tim. 3.1.2.3.} *selues, covetous, boasters, prout, curfes, ffeakers, disobedient* ^{4.5.} *to Parents, unthankful, unholie, many other falts do accompany these, but the Apostles conclusion is, that they haue a store of godlines, but haue denied the power thereof;* of whom he giueth this caueat, *turn away from such.* But S. Austin, a man far beyond al that euer were before him, or st al (in all likelihood) follow after him, both for humane & diuine learning (those being excepted that were inspired) gained more honor vnto himselfe, & gaue a better example vnto the Church, in that small worke of his

Recantations, then in all the rest of those admirable
 monuments that hee left behinde him. Hee knewe
 well there was nothing more easie then not *only to*
am opinari verū *innervis de vnl. say,* *but to thinke that they haue founde the truth.* The
 credendi, Cap. I. strongest externall motion which caused him to for-
 sake the Manichies, was that he perceiued them to be
 plus in *refellidis* *aliis disertis &* *cepof's eff' quā* *in suis probandis*
fimos et certos *anmore.*
 Animaduertidā
 more cunning and eloquent to confute others, then sound or
 certaine to defend their owne. If this moderation could
 in humilitie haue possessed some (otherwise profitable
 Instruments in this Church) then should neither their
 second excuses haue beeene worse then their first faults,
 nor our labour in answering haue beeene required at
 this time. To subscribe vnto the orders of the Church
 of England, and not long after to refuse (as a thing vn-
 lawfull) to subscribe vnto the same orders, must im-
 ply (vnlesse it bee well excused) *unhonesty*, *Incon-*
stancie, or both; seeing it is not like the cuppe in the
 sack of BENIAMIN, which I VDAH confesseth a fault;
 their difference being this; that, in the one, the fact was
 not done by him that was thought guiltie, and con-
 fessed by him that was not: and in the other, certainly
 done by him that cannot but confess the fact, and
 yet excused to bee no fault; so that the summe of this
 whole defence, is; *Whether a man subscribing to the or-*
ders and constitutions of the Church of England fourre
time, may afterward haue reasons to deny a subscription or
obedience unto them. In all reason, it must require some
 sufficient disjunction, that contradictoires should both
 bee, and both bee warranted to bee lawfull. Let vs
 then heare him speake for himselfe.

APOLOGY.

But if it may appeare that the compasse of our Churches Intention (to which my former subscription made reference) be eyther varied by some degrees toward the Antartique, or newly discouered to be other then I conceined it, I may be censured for former blindnesse, in not seeing, but not of falshoode, then, or now.

ANS VVER.

IF it may appeare, the Intention of the Church euer since the beginning of our late Maiesties Raigne, of most blessed and happie memory, euen vntill this present, to have beene both for the Doctrine and ceremonies all one, and in both as neere as was possible proportioned to the state of both, in the daies of King Edward the sixt: it must needs bee in all reason some vncharitable collection, to pretend a difference, where there is none; or some fadaine alteration eyther in iudgement or affection, to doe and to denie the same things, where there is no difference: nay, it must needs be an vnexcusable indiscretion to lay the fault of our owne lightnes vpon the variation or declination of our doctrine, and ceremonies, from that they were; as if we ment eyther to conceale vnthankfully the greatest benefit from God bestowed vpon this land (namely the zealous continuance vnder a new Prince of the olde auncient, and true Religion amongst vs) or to lay an Impuritation of some declining vpon his governement, whose princely care zealously

indemoured, that there might be none. Nay, who (wee may truly say, neyther can wee conceale it without great ingratitude) hath laboured more to rectifye the Church from the supposed blemishes, where-with she was thought stayned, and to giue a more full satisfaction by conference to the most zealous, and the best learned of the aduerse part, then anie Prince in any Kingdome or age euer did before him; and therefore recall that error which is the foundation of your defence following, and say not, that the intention of the Church is eyther varied by some degrees towardes the Antartique, Or newly discouered to bee other then you conceiued it, vnlesle you confess your conceite to haue beene farre otherwise then was fitte for one of your calling or iudgement: feare not ingeniously to confess, that the intention of the Church in vrging these Ceremonies is, and hath beene euer the same: And that your selfe haue approved that which now you are afraid vpon some reasons, which to you in particular might seeme good: It must be a great fault rather to make the whole Church vncertain, then one man.

APOLOGY.

M^r most humble suite vnto your gratiouse Maiestie, is, euен in the bowels of IESVS CHRIST, that you would vouchsafe to read arwoe and long (but plaine and upright) narration of my proceedinges past, and present, and mottues to both, whiche hauing too soainly prepared to give vp with my ministerie and linning into the handes

7

of my ordinarie , and not hauing time to cast into another moulde or fayrer hand , I make bolde upon my knees to present (as my account) unto your sacred Maiestie.

A N S W E R.

THAT Princely Maiestie which gouerneth these kingdomes , hath most comfortably to vs that now liue , and most incredibly to those that shal liue hereafter , accepted , perused , and (if there were cause) allowed the feuerall petitions of those that any way desired releefe from him : and I doubt not , but hee hath perused this defence , which his Gracious clemencie would haue in his accustomed manner both excused and pardoned for the length , rudenesse , or the not being cast into a fayrer mould (as you tearme it) had not both the fountaine (from whence it came) beene thought to be worse troubled then the hand that wrote it , and the vnquiet example , daungerous now in the setting of the Churches euerlafting peace . It must needs bee a fault (as Saint Austin saith) *To regard whom you serue , and to contemne him to whom your service is due* . Peraduenture in the one you respect some lesser circumstances , which time may informe you are not of that nature as you thinke : but in the other you apparently decline even from that obedience which is due , the first being no vertue , and the latter an intollerable sinne . But I would willingly excuse all with as much charity as the cause will suffer , seeing as Saint Austin speaketh : If your fellowes would

Maior enim causa
fa criminis est
videre cui seruitur
as & contemnere
cui debet seruitur
tunc. Aus. de
Alt. cat. Eccl. &
Sinagi

Si mihi teratios re
proponeretur

*scismatiques possunt
benignus quam ha-
reticos dicere.*
*cont. Cres. lib. 2.
cap. 7.*

would give me leaue, I would more willingly call you Scismatikes then Heretikes. So doubtlesse, if the indirect proceedings of a number in this cause , had not manifestly discouered some other sinister endes, then are pretended by you , it might be thought a weake Conscience, and strong Zeale in some one, which now doubtlesse will be iudged an intollerable, ambitious, disobedient, and vnsufferable fellow of a great number : and surely all these things as Saint Austin speakeith in another case, as they are *read, foretold, so now,* they are seene, fulfilled.

*Hec omnia sicut
leguntur, predi-
cta. ita cernuntur,
impta, Auct.
Epist. 3. vols.*

A P O L O G Y .

IF suspition grow that I haue studied better defences of the Booke to iustifie my former subscription, then I saw before hand : I can cleare that by many witnessess; If on the contrarie , that I now seeke quarrels against it (causelssly). I call God to witnesse that I meane it not, my reasons following, that I doe it not : and to say truth, upon what reason could I doe it? Is it a pleasure to be in the disgrace of the time, especially of your Magestie , whose fauours I doe esteeme as your person next unto God?

A N S V V E R .

IN the proportionable proceedings that reason maketh, it were fit first to studie what we do defend, and after, if need be, better to studie to make our defences better ; that you haue not followed this course, neede not to be cleared by many witnessess, seeing it appeareth that you could not haue wanted better defences, if

if you had beene willing; and being not willing, you
 haue taken exceptions vnto that which you should
 defend. But the morall wiseman telleth vs, *that true*
wisedome is euer to will the same: for doubtlesse nothing
 can euer please but that which is right. But experi-
 ence proueth that when a feruency (as they call it) of
 zeale hath throwne man headlong into dangerous op-
 positions against the Church, they are vsually more
 obstinate in that errore (oftentimes vpon no other
 ground, but onely to seeme constant) whereas imbra-
 fling a truth, and subscribing vnto it eyther vpon *discon-*
tentment, vanitie, inconstancie, or the ordinarie vse and
 custome of mans life, sodainly they slide and fall from
 the opinions which they held before : mortall judge-
 ments euен in the best varying daily, and mans life for
 the most part being ruled by custome. But Saint Ber-
 nard giueth a good direction, *In this case the path is*
straight, if Justice seeke it, wisedome finde it, courage main-
tain it, and Temperance possesse it: that so there may be *up-*
rightnesse in the affection, wisedome in the understanding,
firtitude in effect, Temperance in vse. For although as the
 same father saith, a good intention cannot excuse an
 euill fact, yet an euill intention is sufficient to con-
 demne a fact otherwise good. Neither will it be much
 auailable to search out with what intention things
 are done, which manifestly appeare to be euill, in that
 they are done : And doubtlesse voluntarily to seeke
 quarrels against that which before vnder our handes
 we haue approued, is not so much an instabilitie of
 minde (the common infirmitie of mankinde) as a ma-
 litious follie bringing little aduantage vnto those
 that doe it, but I will not suspect so vncharitably of

Seneca. Sapientia
 est semper idem
 velle.
 Non potest idem
 placere nisi rectum.

Variatur quoti-
 die iudicium, &
 in contrarium
 veritur, ac ple-
 risque agitur ri-
 ta per vnum. de-
 nra.

Bonus Circuitus
 est, si iustitia que-
 rit, prudenter in-
 venit, fortitudo
 veridicat, tempe-
 rantia possedit, et
 sit in istitia in af-
 fectu, prudenter in
 intellectu, fortiti-
 tudine in effectu,
 Temperantia in

vse.
 Ber. de confide.
 No man can
 do euill with a
 good consci-
 ence. Hooker.

you, whose wisedome and conscience I hope to bee much better, then, that without great reason you would incurre the disgrace of so happie a time, or procure the displeasure of so good a Prince; which being considered, doubtlesse the reasons are great, that haue made you aduenture for to hazard both. And I am fully perwaded that few men (not altogether carelesse of the Churches peace) would so easily debarre themselues from the manifolde happinesse of these times, or so vsually runne into the Iust deserued displeasure of the best King, and most religious that ever this Ilande had, if verie great, verie waightie, verie apparant, and vnanswe-able reasons did not mooue them to it.

APOLOGY.

Is it nothing to loose all my living? to behold the daily miserie of a wife and tenne deare children, besides the feeling of my owne? If this were nothing, it will be something to loose the life of my life, the use of my poore ministerie, and to see the stockes (at least for a time) eyther without shepheardes, or under such as cannot sodainly know how to handle the sheepe: would God your Maiestie would beleuee of vs, that the onely feare of Gods displeasure hazard vs upon your Maiesties, whom if wee did not feare lesse then God, neyther should wee long feare somuch as we ought.

ANSWER

ANSWER.

IT seemeth you haue well considered the mani-
folde daungers which are like to follow, but not
so carefullly indeuoured that you may auoide them,
the miseries of a wife and tenne children (which
doubtlesse in you is intollerable crueltie not to pit-
tie) are amongst the greatest calamities , and the
heauiest of this life , and not to prouide for them
when wee can , is to *denie the faith , and to be worse* 1. Tim.5.8.
then Infidels . What is it then to pull this mite-
rie vpon them ? Heere into adde that which is (as
you call it) *the life of your life , the vs: of your poore*
ministerie to the hazard of your flocke : must it not
bee some grievous transgression , a sinne like the
sinne of wi cherast that shall make you to aduen-
ture all this ? let me tell you (which peraduenture
in particular your owne experiance hath not found)
a number haue little esteemed eyther of the losse
of living , of the miserie of wife and children , of
their separation from their flockes : First , because
an opinion of persecution for their zeale to refor-
mation of the superstitions of the Church,hath found
such liberall contributions from the handes of ma-
ny, that they haue made often aduantage of this
losse, and returned richer from imprisonments, then
when they were at libertie , nay , some haue af-
fested with all diligence their owne persecution (as
they call it) in this kinde , as the shorkest and ea-
siest way to *purchase* , and to become rich ; as
for their flockes if their zeale had beeene such as

Ca

they

they pretend to the saluation of their soules, to how many thinges (not vnreconcyably euill) would they haue yeilded , rather then haue brought them to so great a daunger ? yet giue me leauue without offence to tell you that the happinesse of your flockes depend not euer vpon such teachers , neyther will the losse altogether bee so great as they peraduenture imagin, but howsoeuer, vndoubtedly the Church hath little reason to value their labours at any great price, who haue not yet learned to bee obedient to her voyce . But as the sore of disobedience groweth to an ulcer out of the swelling of pride , as H v g o no-teth, so there are three means (layth he)onely, left for the cure of it , *playster* , *oyntment* , *launcing* : the first hee calleth *example* , the second *exhortation* , the third , *correction* . When the two first fayle , then the last must bee vsed . It may bee thought (per-happes) feueritie to practise so sharpe censures vpon the ministers of the Church , who doe all that they doe vpon a good grounde , but vwhat if no other meanes will serue to cure the great swelling of this Church ? haue not playsters , oyntmentes , milder medicines beeene practised ? And yet are not the swellinges as great still ? The knife onely remaynes to launce them . I exhort not to crueltie, but defend those who are more grieued to punish with depriva-tion, and such like , then those that suffer it: and I am heartily sorie that some (otherwise) men vertuous, and profitable to the Church, shoulde fall into these opinions with so strong an opposition, as if God and the King did command two contrarie things, I confess me selfe the vnablest of many thousandes
in

in this Church to vndertake the defence of the proceedings of so vertuous and wise a prince, of so graue and so learned a Clergie (none of all which I protest, would I flatter in a knowne error, to gaine the greatest reputation vpon Earth:) yet when I see that in these conflicts they make God and the King contrarie; as if the feare of Gods displeasure did hazard them vpon his Majesties: I cannot but tell them, that their zeale doth want knowledge; and that obedience is better then the sacrifice offoole.

APOLOGY.

IT may be, we are misled in opinion: (thanked be God, it is not heresie) but, hee that once will goe against the unknowne error of his Conscience, will at last haue no conscience to goe against knowne error. The Conscience foyled, is like a distemperate Locke, that no Key will open.

ANSWER.

IF you had opinion that you were misled, though it were in opinion and not heresie; yet wisdome and Religion ought both to moue you to hasten to that trath, from whence, whilst you differ, although your doctrine be all one with the Church of England, yet neither can you liue with that ioy in your owne soule, whilst you are at variance (though for Ceremonies) with those that doe rule ouer you; neither can the Church injoy so good vse of your labours, whilst you are not carefull to preserue the unitie of the Spirit in the Ephe 4.3, bond of peace. False opinions concerning the gouern-

ment of the Church, doubtlesse are not equall, yea, dangerous to those Heresies that are against the Faith; yet seeing the least error cannot bee maintained, but by broaching newe, widsome will counsell vs to hasten in humility to rest and repose our selues in the judgement of the Church. But where the conscience either thinketh it un-lawfull (out of her owne knowledge so supposed) or feareth it not to bee lawfull, out of the titne-rous care arising from her owne weaknesse) there wee can easily bee content to expect them with much patience, if their humility will give them leaue to learne; and rather to doe what they ought not, vntill they bee resolved, then to doe what they should, being not resolved. Because (asyousay) *He that enev ill goe against the unknowne error of his Conscience, will at last haue no Conscience to goe against knowne error.* But, seeing al men vnderstand not aright what that is which they alledge for themselues, when they say, *their Conscience:* wee are willing to set downe what we have elsewhere noted, that the simplest may not bee deceived with pretence of Conscience.

There is naturally ingrafted in the heart of man that light of Nature, which can neuer bee put out, that telleth him, that no euill is to bee done. Now, Reason, according to the knowledge that it hath (which insome is more, and insome lesse) deliuereth his Judgement of particulars, that they are good or euill; from whence the conclusion followeth, they are to bee done being good, and not to bee done beeing euill; and this is our Conscience, which is nothing els, but *an application of our knowledge to a particular act.*

In the modest
examination.

Cap. 7 pag. 84.

*Conscientia est
applicatio nostre
notitiae ad actum
particularem A-
guinus 22. dist.
24. Art. 4.*

A7. This application is made in a threefold maner, as,

1 First, to consider whether such a thing bee done or not done, and surely in this, our Consciences can best tell the actions and intention of those things, which are done by vs. *Giue not thy heart* (saith SALOMON) *to all the wordes that men speake, least thou doe heare thy servant cursing thee, for oftentimes thy heart knoweth that thou likewise hast cursed others.* Eccl.7.23 24

2 The second Application is, when wee Judge of the fact which is done, whether it bee well or euill, the measure of our knowledge in this, making vs mistake, as euill for good: so that, sometimes to be euill, which indeede is good.

3 The third is, that this or that is to bee done, or to bee left vndoone:

In this first, it is a witnessse which will not lye: In the second, it may accuse, but not absolutely excuse: In the last, it may binde (though it want strength) in this respect onely, that wee are weake. For those newe cordes (and such are newe opinions) which were not able to holde SAMPSON, may easily holde him fast, that is by many degrees weaker then SAMPSON was. The first of these respecteth the time past; the second, the time present; the third, for the well or euill doing, the hazing or suffering, the ioy or torment that is to come. As, if hee that had made time the precioulest circumstance of all our actions, had set our Conscience, as the feuere and diligent watchman of all our times.

Now, hauing set down the vse of conscience, the next

16.16.1.

consideration is of the errors of it. These are two, a false Assumption, and a false application. In the first, wee take those things to bee good and true, which indeede, directly are euill and false, (an error peraduenture, which may appeare hereafter to have misled you in this point:) so those that put the Apostles to death, did thinke in that action, that they pleased God: for the time was come that our Sauour foretold; *Whosoeuer killeth you, will thinke that hee dieth God seruice.* In the second, a false application arising out of a true ground: because hee heareth that God is to bee loued aboue all things, therefore he thinketh it vnlawfull to loue any thing but God: these erre not alike, but the error of Conscience doth infect both. Neither ought a Conscience that thus erreth, to bynd, seeing the force and strength of Conscience is not builtevpon himselfe, but vpon *some Precept, (seeming so to it selfe)* bring no good reason, but either because it is commaunded, or else forbidden. Against which, contrarily either to doe or to maintaine, is to soyle (as you say) the Conscience, and to make it like a distempered lock, that no key will open. But, let vs heare your selfe lay downe the greeuance, whereat your Conscience doth either truely repine, or in weakenesse stumble.

A P O L O G Y .

IF the matters be looked on which be imposed (I now speake of the Ceremonies) they seeme light, but if their derivation from Antichrist, they are hatefull; if the simple use of them be considered, they are shadowes, but if the late abuse, which is hardly seuered from the things, they are Gyants.

If their nature bee weighed, they are indifferent, but if their use, not so; while the Papists insult, the zealous mourne, and both stumble at them, and both they that like, and they that like them not, cast vs (that haue not used them) out of their Consciences, as men ready to say Mass, rather then to loose our livings, and the very boyes & girles laugh at our most graue and reverend Ministers, whome before they looked on with feare.

ANSWER.

THAT which troubleth your Conscience, seemeth to be the Ceremonies of this Church; in show, light, ^{Secunde intentiones.} but such as haue their originall from Antichrist; shadoues, but Gyants; in nature indifferent, but in use not so. We account Ceremonies in religion, if they be harmlesse, and tend to edification (such as are the Ceremonies of our Church) the second Intentions of the Law, Intermediate meanes, not to be despised of a better and more religious seruice: for as to thinke that Ceremonies (without true & inward holinesse) could cleanse from sinnes, were to erre; and to bee Iewish and superstitious, so to account them of no use, were to bee mereley prophane. For both the Iudicall and the Ceremoniall Lawe, being in a sort Morall (as the schole-men speake) the one in an order to our neighbours, the other, in an order to God; these haue no other allowance in Gods worship, but as they are vertuous furtherances of his honour. In the Ceremonies of the olde Lawe, there were three things to be obserued. First, that they were all ordained for the expressing of the inward

1.Sam.15.22.

Iof.5.

1.Michab.6.7,

ward and morall worshipe, to serue to true holinesse, Faith, Hope, and Charity, without which, all the rest were rejected (euen as a burden) by him that commāded them; saying, I will haue mercy, but not sacrifice. Secondly, if Ceremonies bee contrary to true holiness, they were to bee omitted (for their end was to further deuotion and not to hinder it). In this respect they were dispensable, when either by the place or time, two violent circumstances of all our actions or for som Impediment they could not wel be vsed, this made, that euen Circumcision was omitted for those who were born in the desart; as being vnfit to moue Immediatly after that wound, and beeing vncertaine to rest, seeing they must follow the fire & the cloud when they moued. Thus in persecution wee are content rather to exercise Religion without Ceremonies, then to want it; which in peace to neglect or contemne, must needs bee a great offence. Those times beeing fittest to serue G O D with greater reuerence and more holy solemnities which are compassed about with greater rest, and more happie blessings. Lastly, when Ceremonies are requisite to testifie our faith (as doubtlesse they are then when they are either vpon malice or through misunderstanding oppugned) wee may not in conscience remit any part of them: for the refusing of such can be no small sinne, where the vsing is blessed with the crowne of Martyrdome. Now, if you can shewe that those which for long time haue beene retained in our Church (for wee haue not inuented new, but reserued the old, vsed in the Church before ROME was Idolatrous) are heanie burdens, derived from Antichrist, Hatefull

ful Gyants, not Indifferent, but vnlawfull in use, Scandals, and such like (which wee are sure neither you, nor the leardnedst in that cause, are able to proue) then wee shall thinke you haue much reason to refuse them, in regard of Conscience. All the actions of man are of three sorts; good, euill, and indifferent. If our Conscience say, that is to bee done which is naturally good, it is no error: If it deny that to bee done which is e- Eadem ratione
prohibetur ma-
la, qua precipi-
tur bona. uill, it is no error: For by the same reason euill is for bidden, which commaundeth good; but on the contrary, if it say that to bee done which is naturally euill, or not to be done, which is good, it is doubtlesse a cōscience which doth err in both, likewise in indifferent thing (such as you say there are, if their nature bee waighed, but they are necessarie if the lawfull cōman- dement be added) to make, I say, such absolutely neces- sarie, where authority hath not determined, is doubtles a Conscience that doth much erre. *For every will that disagreeth from reason, either true or false, directly sinneth:* Rom.14. for, whatsoeuer is not of Faith is sinne; and yet euery thing which is done by the will giuing assent to reason is not vioide of Sin; because that Ignorance, which is a fault, cannot possiblē make the action to be without fault.

Now, in thinges which naturally are indifferent (as these are) the Precept of the superiour doth binde more then the Conscience of the inferiour can; for the subiect hath the Commaundement of his lawfull superior, whether King or Bishoppe for his warrant; and in things of *this nature*, his duetie is not to examine, but onely to perorme what hec feeth commaunded. Wherein wee doubt not, but the Consideration is and will be greate of those,

D

who

*Aquinus in diff.
de ver. quest. 17.
Art. 5.*

who are in authoritie , what they doe commaund .
 The conscience that doth erre (though it bynd vntill it
 be reformed) ought notwithstanding to be reformed,
 because either *Ignorance, negligence, pryde, Inordinat affection,*
sayntnes, perplexitie, or self loue are the corrupt and
 originall causes of the errors of it; so that, if none of
 these haue ouerruled you (as I dare not condemne ano-
 ther mans seruant) : but that knowledge with due
 consideration, hath directed you in that ye did, there
 is great reason to hearken to your excuse , and to re-
 gard you and others with much attention , whilst
 with reverence and humility, you alledge *your Consci-
 ence*. In the meane time, for remedy against these er-
 rours, let them not disdaine the Counsell which wife-
 men haue found to be most safe. If it bee of ignorance,
 to say with **I E H O S O P H A T ;** *Wee knowe not what to doe,*
 2.Chr.20.12. *but our eyes are toward thee.* If of negligence, to come
 Ioh.3. without partiality or preijudice, as **N I C H O D E M U S** to
 . **G H R I S T**, to those that for knowledge are fit to teach
 vs. If of *Pride*, to submit our selues one to another, and
 especially to those that haue more learning , and doe
 rule ouer vs. For hee that praiseth himselfe , is not
 allowed, but hee whome the Lord praiseth. A sin-
 gularity in this kinde hath beene the originall of most
 heresies in all ages, and not the least occasion of the
 troubles of these times: if from *Inordinate affection*,
 making that lawfull which wee haue a minde to doe,
 wee must hearken to Iudgement , and refuse our affec-
 tions in this case: for iudgement turned into affecti-
 on , doth all perish : If from faintnesse then onely
 a. Chr.20.18. to bee scrupulous and fearefull, when wee haue
 cause , least wee thinke it lawfull , because wee
 straine.

*Perit omne Tu-
 dicium, cum res
 transfir in affec-
 tum. Senec.*

straine a gnat to swallow a Camell. If of perplexitie, when a man is closed as it were betwixt two sinnes, where he is not able (though willing) to auoid both, that which will not make eyther to be lawfull will make one of them directly a lesse sinne; If of humilitie (an errore sure of least danger), wee wish them onely to take heed of too much feare, for those external lets (as that men cast vs out of their conscience for vsing these things, supposing we are as ready whē time serueth to say Masse) we esteeme not the vanity of such mens coniectures, whose proper guiltines is the strongest motiue to thinke and to speake euill. Neyther do wee desire a place in their conscience, who cannot make a difference betwixt vsing of these, and saying of Masse, which things though eyther they cannot or list not to distinguish, yet we do, last of all, *that boyes and girles laugh at those for the vsing of these things whom before they looked on with feare*: It ought no more to be any motiue to a religious and graue man, then when Michol saw David daunsling before the Arke, and dispi-
2. Sam. 6.16.
vers. 30.
 sed him in her heart, saying in derision, *O how glorious was the King of Israell this day, which was uncovered to day* Or vaine man,
in the eyes of the maydens of his seruants, as a foole uncouereth himselfe. But rather confidently let vs answer to Atheists, prophane and irreligious persons, children and ignorant people as he did. *It was before the Lord which chose me rather then thy father and all his house, and commauanded me to be ruler ouer the people of the Lord, even ouer Israell, and therefore will I play before the Lord: and will yet be more vile then thus, and will bee low in my owne sight, and of the verie same mayd seruants which thou hast spoken off shall I bee had in honour:* So I doubt.

doubt not but euен those who by reason of the discontinued vse of these things , eyther spoit themselves at vs, or thinke vs ready to intertwaine popery in the highest measure , shall learne by these ornaments to be more religious, and in short time (euen of them) the ministers shall be had in farre greater honour.

APOLOGY.

Let the Kings Maiestie please to remember how pardnably good men differ in lighter things, and that our opinion is neither new nor uncounseilable from as learned men as this age hath knowne, nor so concluded vp in the ministers breasts as that the quenching of them , and the cause will prooue one worke. And to your Maiesties measure our desires and spirits by the scantling which you tooke of some in Scotland , God and time will surely cleare vs , and it will appear that we effect not any popularity or parity in the Church of God, nor stand upon factions and partakings, and that a little of Abrahams indulgence to his inferiour would haue drawne a peace more speeche & safe then can be inforced. Your excellent Maiestie is perswaded first to draw all into conformitie, and then set upon popery with a compleat armie.

ANSWER.

IF the long and eager contentions of this Church had all proceeded from a pardonable difference in lighter things, the church of England might easely haue hoped for a peace, but had little cause to haue commended their Zeale, who were willing so vehemently
to

to dissent vpon small occasions ,there is litle hope that
 wee shoulde possesse any great portion of inheritance
 in Gods church who haue not learned in patience to
 possesse our owne soules,Saint *Christofome* maketh cer-
 tain steps of this vertue(a vertue that none want which
 possesse charite) for charite is patient,it suffereth
 long,it is not puffed vp, it suffereth all things,It bele-
 ueth all things, it hopeth all things, it indureth all ^{In Math.5.}
^{1.Cor.13.4.} things,the first steppe is not to offer wrong , the se-
 cond, not to reuenge it vpon our equals; the third,
 not to returne the like ,but to bee quiet :the fourth,to
 ascribe the desert of what we suffer to our selues : the
 fift,to yeeld our selues to him that doth euill: the sixt,
 not to hate him : the seauenth to loue him: the eight,
 to doe good to him : the last , to pray for him. Thus
 whatsoeuer wee suffer,shall bee a medicine, not a pu-
 nishment. But haue you delt thus?nay haue you not
 complained of persecution,whilst men in authoritie
 haue,with griefe of heart, but executed those lawes
 which were made for the Churches peace ? haue you
 not sought boastingly to countenance your opinions,
 by as learned men(in your iudgement)as this age hath
 knowne?Let it not be a blemish to the Honorable me-
 mory of M. *Calvin*,M. *Beza*,Pet. *Martyr* or any other of
 that time &place,that they fauored the discipline that
 you hold,who doubtles,if they had liued in this King-
 dom,& in these times,would haue thought otherwise.
 For the indolgence of *Abraham* to his inferiour,which
 you desire,it is no example that superiours must ener
 yeeld:yet surely,if the governors of our Church,sauing in
 these,the moderatio of Lot,they wold lay with al meek-
 nes & loue,which they haue said often,but with final

*Medicina nos-
trorum. Auct.*

Let there be no strife betweene you and vs, neither between your heardmen and our heardmen, for we are brethren.

And for the difference which you desire should be made betwixt you and some of Scotland, I doubt not but his excellent Maiestie, who in this (as an Angell of God) is able to discerne the beginnings, the proceedings, and the end of these fancies, which though they be not alike violent in all, yet they euer serue to this end that vuniformitie and order may ceate, and private singularities (dangerous in Gods seruice) may take place, and all to this end fondly to please them, whose intentions are vnhallowed, and their desires endlesse; for if an ouerflowing mercy (which were nothing else but a mercilesse crueltie) would frame it selfe to yeild vnto all things that you all desire, would you not after this yet desire more? Doubtlesse the inconstancy of these men (so often varying both in Doctrine and Discipline, allowing what immediatly they mislike, subscribing to what they disprooue) hath laide from the mouth of our aduersaries those blemishes vpon this Church, as if *uncertaintie* and *error* were the onely supporters of our truth, whereas if severitie of lawes had wrought a generall vuniformitie in this Church, might wee not with ioynt handes haue encountered our aduersaries with a compleat armie: who in the meane time looking with pleasure vpon the violence of some amongst vs, are readie to afford coales and breath vnto that fire, wherein without carefull prouidence our Church of necessitie must needs perish.

APOLOGY.

IT is a probable course, but if it be suggested to your Maieſtie out of any mans heart but your owne, let me beseech you to consider if it may not be at least in sequell like the aduise of Hushay to Absolon, which firſt ouerthrowing the good counſell of Achitophel did afterward ouerthrow the verie iſtentions which it ſeemed to ſupport.

ANSWER.

IT ſeemeth things ſuggested to Princes from others, though the ſame be not the ſame, as when they come from themſelues, the vſual euill custome of theſe times is for all men to ſit in counſaile vpon the actions of Princes: thus doe we direct their handes, their eares, their tongues, and what we cannot out of our weakeſſe comprehend, that we interpret boldly and falſely according to our owne fancyes: if firſt all means be vſed to procure a peace by a generall conformitie amongſt thoſe, whom neither lawes nor religion haue made diſſerent, and after that to proceed againſt thoſe which more earnestly and dangerouſly diſſent from vs, can it beare any interpretation of ſuch euill? And if euill, how can it be compared to the counſell of Hushay which doubtleſſe was from God to ouerthrow the dangerous and irreligious counſell that Achitophel gaue? there cannot be in my opinion a greater commendation to this aduife, then that it ſhould be like the counſaile of Hushay, whome God ſtirred vp to relieue David, let others affect vnto themſelues the

2 Sam 17,

E commenda-

2 Sam.17.14.

Commendation and end that Achitophell had, but God grant unto the King now & euer, both for the Church and Commonweale, such as Hushay was. For doubtlesse the Counsell of Hulhay the Archite, is better then the Counsell of Achitophell.

APOLOGY.

Give me leue once to sweare unto your Maiestie by the God of Gods, that never any thing in my memory more greeued the subiects, then the present course against the Ministers: nothing (in my opinion) would gratifie them more then the contrary, which (if God please) I could wish deriuied immediatly from your noble brest, that your highnesse might receive this sole honour and thankes for such a fauour and refresh the affections of your most louing and loyall subiectes.

ANSWER.

Psa.23.3.

1 King.5.7.

I doe easilly thinke that it may be farre otherwise then you sweare, if you mean by Subiectes, either the *moſt, or the wiſteſt, or the moſt Religious in this Land.* Who undoubtedly haue received farre greater griefe at the death of our late Soueraigne, when mercy looking vpon the misery of this Land preuented our gratiouſe King with the blessings of goodneſſe, and ſet a crown of pure golde vpon his head, ſo that the Nations that are round about vs, may ſay, as Hyram when hee heard the words of Salomon; *Blessed be the Lord this day, which hath giuen unto DAVID a wiſe Son over this mighty people; vnto Queene ELIZABETH an heire of her owne houſe and linage full of religion, wiſdome and understanding.* As
also

also their iust sorrow for that mourning and desolation through all our Kingdome, when the most part was stroken with a plague, like the tenth plague of Aegypt, when there were few houses, wherein there were not some dead. When the mutuall comfort offriends was denied, the hearing of Gods word was as much as the hazard of mans life, these surelye were greater griefs in your memorie then that for which you swear: but besides, I see not how it can come within the compasse of your knowledge, *that neuer anything more greeued the Subjectes, then the present course against the Ministers.* The releefe whereof, would bee so farre from gratifying any that were wise, vertuous, or experienced in the troubles of these times (vnlesle some fewe engaged in the same tempest) as that it would threaten danger to the Prince, prophanesse to the Land, Barbarisme to learning, confusion to all states, and (without an infinite mercie) vtter ruine and desolation both to the Churche and the commonwealth. We take not vpon vs to aduise his excellent Maiestie, but power out our prayers, that al blessings, by his lone to the Churche may in his daies bee powred vpon his childrens chil-
dren, and that peace may be vpon Israell.

APOLOGY.

VVHat can I say more? the Lord God, the God that bath made your Maiestie so great a King, inspire your heart with his owne Counsell in these things, and give us grace and widsome to obey and suffer, as we ought.

ANSWER.

TO this with the plentifull addition of all graces,
the whole Church of great Brittan lying prostrate
at his Maiesties feet doth say, Amen. Amen.

APOLOGY.

And for my selfe if your Maiestie wil pardon this boldnes,
and grant me to liue yet under your protection, though
in a priuate life, and free me in your thoughts from the blot of
dishonestie, I shall promise in the word of a Christian by all
meanes to studie the peace of the Church, and to poure out my
soule in daily prayers for your excellent Maiestie, and all
your blessed posteritie, that God may continue these king-
domes under your Highnesse, and yours till Christ shall
come and end all in one.

Your Maiesties Loyall and humble
vassall,

John Burges.

ANSWER.

IF this resolution continue, you need not doubt but
to finde mercy, but wisedom would consult whether
it be lawfull first to disobey, and then to forsake your
calling, and liue a priuate life: it were lamentable that
the state of our Church were such, as that men to a-
void the severitey of her superstitious laws had no other
safetie for their conscience, but to forsake their functi-
ons, we know better of her, and we will hope better
things of you, then you should thinke or write thus.

CERTAINE

CERTAINE REASONS, BY VVAY OF AN Apology , deliuered to the Right Reuerend Father in God, the Lord Bishoppe of LINCOLNE, by I O H N BVRGE S. Wherein hee laboureth to proue, that ha-
uing heretofore subscribed foure tymes, and now refusinge to subscribe (as a thing vnlawfull) that he hath (notwithstan-
ding) done lawfully in both.

¶ The Preface of the APOLOGY.

RI GHT Reuerend Father in God, according to my promise made unto your Lordshippe, at our conuention, before you on the third of October, and since by Letters, I now present unto you my determinate answere, and therein my refusall of such subscription, as your Lordshippe and the late Canons doe require. And because it will seeme strange

that I should now stick at subscription; who haue already
four times subscribed, I crave leaue to performe unto your
Lordshipe a true and sincere report of what I haue yeelded
unto, as of what I now refuse, and the reasons of both. And
because there goe many rumors ana some copies, and both
(perhaps) false of my late subscriptions. I pray leaue to set
downe those very words, which required (as from the King)
I sent by maister Deane of the Chappell unto his excellent
Maiestie; and the report of that which I afterward per-
formed before my Lord of London.

The now most
reuerend L.
Archbisopp
his grace or
Canterberie.

A N S V V E R.



Here is little hope in the sequell
of this Apology to find that sub-
mission and humility, which were
requisite in the Ministers of
Christ, when one of inferiour
place dare aduenture to make a
determinate answere of refusall to
subscribe, having notwithstanding
before subscribed, and yet maintaineth that he is
lawfully warranted to do both; doubtlesse if it had
but beeene the obedience to a private bishoppe in his
own Dyoces, ought we not rather to have yeelded the
either to haue incurred the suspition of contemt, or to
haue hazarded by suspension, the vse of our ministery?
But when by your confession it was that Subscription
which his Lordship and the Canons did both require
you give a singuler testimonie of his Lordshippes E-
piscopall vigilancie, and withall, runne into suspition
of singuler contemt, vnesle, your reasons being exa-
mined,

mined, do prooue good: for except the inferiour Clergy be obedient to the Bishoppe, and the Bishoppes to the Metropolitan, there would bee (saith S. Hierome) as many <sup>Tot essent scisma-
tes. Hiero contr.
Lucif.</sup> *Scismes as Priests.*

And one of the most modest and most learned that seemeth to fauour the cause of discipline maketh it a principall poynt of the ecclesiasticall gouernment; that *the Inferior clergye in things honest be obedient to the Bishop, &c peculiarem
and the Bishoppe to the metropolitan, so that you not onlye
refusing obedience in this viato the Bishopp but viola-
ting those canons wherenvnto in ther intendiment you
gauie consent, & which doubtles being so lawfully au-
thorised was the whole church of England by repre-
sentation, you had need to afford good reasons of this
refusal or else to account this refusal a great sin, which
the rather I doubt not but your wisedome will be care-
full to avoyde as being not onlye to render an account
of your owne obedience but to do it being required by
so humble, so learned, so vertuous a King, who in the
midst of the greatest affaires of his realme vouchsafeth
in his vsuall and extraordinarye loue to his cleargie, to
respect you and to require your answere by their mes-
sage who if they had spoken in their own names, deser-
ued verye much to haue bene reuerenced by yow.*

APOLOGY.

MY Answere to his Majesties demands, touching the discipline, Ceremonies, and Subscription. I doe thinke and beleue touching the gouernment of the Church by Bis-
shops, as with us in Englād, or by ruling Elders, as in other
Churches of God, that neither of them was prescribed by the

Apostles of Christ; neither of them is repugnant to the word
of God, but may well and profitably bee vsea, if more faulce
bee not in the persons, then in the callings themselves.

2. Secondly, I doe hold and am perswaded of the Croffe-

I prayed the and Surpesse, that as our Church useth them, they bee not
Deane to In-unlawfull, though in some men and places, so inexpedient, as
terpret my selfe that (I thinke) no mans ministry likely to do so much good,
for one of thole vnto his Maie-as somemens sodaine vse of them might doe hurt.
stue.

3. Thirdly, for the subscription to the Articles of 62. as
the Lawe requireth it, and to his Maiesies Supremacie, I
approove it without any exception or qualifcation. And touch-
ing the third Article, about the booke of Common Prayer,
and booke of Ordination, doe holde, that howsoeuer they
haue some things in them, which cannot simply bee allowed,
as false translations, &c. Yet, considered in the purpose, and
intention of the Church of England, and reduced to the pro-
positions it publickly professeth, they containe nothing con-
trarie to the word of God, and in witnesse that this is my
vnfaigned judgement in the premises, I haue set to my name
this second of July 1604. and will be alwates ready to pre-
fesse at his Maiesies command.

ANSWER.

I doubt not, but you haue well examined what you
haue here set downe, and wise men in cases of this
moment, deale not like vnwise builders, but cast their
account before hand. Wee heare your opinion, which
it pleaseth you to call your vnfaigned Judgment, con-
cerning Discipline, Ceremonies; and Subscription,
matters oftentimes handled before, as be also the most
things set downe by you, wherein we must craue par-
don
my vnseyned
judgment.

don, if we alledge our owne words, euen in that whiche
 we haue been occasioned to answe in another Treasurie; for wisdome telleth vs that it is necessarie to sowe Post malum segetem serendum est,
 againe after an euill haruest, seeing oftentimes that sepe quicquid perierat Infaelicitate,
 which perisbeth by the barrennes of some badgroun^d, vnius anni restituuit rbertas.
 is abundantly restored in the fertility of some one year
 that followeth. In your first, concerning the gouern-
 ment of the Church (which you call discipline) nei-
 ther is it vndetermined what was prescribed by the A-
 postles of Christ, nor what succession of Bishops was
 continued in all Churches , euen from their time , so
 that it must needes seeme strange , that the gouern-
 ment by Elders or by Bishoppes should in your opi-
 nion, be a thing so indifferent, as that neither beeing
 prescribed by the Apostles of Christ, neither of them repug-
 nant to the word of God, may wel & profitably be both vsed.
 It seemeth straige to my vnderstanding, that after so ma-
 ny sharpe conflictes for the discipline of the Churh,
 after such bitter inuestigies against the authority of Bi-
 shops; After so confident commendation of the go-
 uernment by Elders maintained, as onely warrantable
 and inioyned out of Gods word; fancies wherwith ye
 haue filled the Church for this fifty yeares , that you
 should now confesse neither to be comauanded, neither
 to bee repugnant to Gods word. What meant the de-
 monstration of discipline, and others , to indeauour to
 proue the gouernment by Elders not to bee the inuen-
 tion of wile men, and not against the word of God, but
 to be the expresse comauandement (in euery particu-
 lar) of GOD himselfe, accounting those to haue no
 Church(this being as essential as either the Word or
 Sacraments) where this is wanting: What meant the

vehement commendations of this discipline, in a
 booke called the *Humble Motion*, that if this were es-
 tablished, God would bleffe our victuals and satisfie
 our poore with bread, that he would cloath our Priests
 with health, and his Saints shoulde shout for ioy, that
 it is best and surest for our state; that it would cut off
 contentions and suites of Law; that it would norish
 learning; that then there would bee vnity in the
 Church, that it would bee strength and victorie and
 many other benefits like these. Why haue they stri-
 uen so earnestly for it, if it were not absolutely com-
 maunded in Gods word, which seeing you now denye,

*Quod describitur
ris sacris authori-
tatem non habet eadem facil-
tate contemnitur
qua probatur.*

with Saint Hierom (seeing it wanteth this warrant) to reject
 it with the same facility that it is alledged. And wee hope

Hieron Mat. 25. (seeing it is not commaunded in the Scripture) that
 they will for euer now cease to poyson the Church
 with such opinions, or to couer the policy of their
 first teachers, with the vnhallowed contentions of all
 after-times. But though you haue dealt so liberally
 with vs for the gouernment of Elders, yet we dare not
 doe so with you in the gouernment of Bishops. For, if
 Clement saide true (whome *Volidore* alledgedeth to that
 end) that *Peter* in euery Prouince appointed one
 Archbisshoppe, whome all other Bishops in the same
 Prouince shoulde obey, if the name of Archbisshoppe
 and Bisshoppe were not so vnusuall, that *Volusianus* was
 not afraid to say, that *Dynosius* *Areopagita* was by S.
Anno 855. *Paule* made Archbisshoppe of *Athens*; or *Erasnus* to
Euseb lib. 5. cap. 23. call *Titus* Archbisshop of *Crete*, or *Eusebius* to giue the
 authority to *John* the Euāgelist, who suruiuing the rest,
 brought this benefit vnto the Church, that for cōsecra-
 ting

ting of Bishops, & other vses, he was the *Archbishop* or *Metropolitan* to the whole Church; for the Bishops (as *Epiphanius* reasoneth) begot fathers in the Church, but the *Presbiteris* (only) begot sons. If this was the ^{Hard. 75.} *per-*
petual government of the Church (as that thrise learned & most reverend Bishop hath proued) even from the *Apostle* *time*, we dare not say as you do, *that it hath but a tollerable allowance equall to Eld- rs*, and that neither being repugnant, the Church may lawfully imbrace either.

2 Concerning the second point, touching Ceremonies (you name only the *Crosse* and the *Surpice*) these you hold lawfull; for so (I thinke) you meane, when you say (*they be not vnlawfull*) being vsed as our Church doth, but yet notwithstanding in some men & places so inexpedient, as that you thinke no mans Ministry likely to do so much good as some mens sodaine vse of them might doe hurt. Consider (I pray you) the substance of these wordes, *the things are lawfull as our Church useth them*. What then? *inexpedient*, that is in respect ^{1. Cor. 12.} *of some circumstances not conuenient to be used*: a discretion attending vpon things indifferent by the Apostles aduise (all things are lawfull, but all things are not expedient) even then restraining the vse, when it is like that the v sage will doe much hurt. This hurt you set downe to be, *that no mans Ministry is likely to do so much good, as some mens sodaine vse of them might do hurt*. Is this your determinate iudgement of these things delivered vnder your hand vnto the king? It is like (nay, doubtles it is more then like) for it is sure (otherw ise most lamentable were the cōdicion of this land) that the Ministry of some men shal be able to saue soules (for that Gospel which we preach, is the power of god vnto saluatiō).

now, what hurt can you thinke of, equall to this good, peraduenture the destruction of soules, and doe you thinke in earnest, that this scandall will be the destruction of mens soules? Well, what are they? are they elect? then I am sure you will say they cannot fall;

In quantum possumus proximorum scandalum vita re dedemus.

Si de veritate scandalum oritur, satius est ut illius scandalum nascitur, quam veritas relinqua tur. Hieros. in Math.

I confesse, wee are to auoid scandall in what we may, but better it is, that that should arise, then betray the truth, and (peraduenture) by conformity and obedience, your Ministry would receiuie those blessings which now it wanteth.

But howsoeuer, seeing the number can neither bee many, the most part of our Land being better instructed vnder the long gouernement of the most vertuous Prince that euer England had, before it had her, nor the danger great, being but the Scandall of such, who are not willing to seeme weake, and therfore I suppose, wee neede not bee afraid to say contrarie to that which you affirme: that *many mens Ministerie is likely to doe more good then yours*, or any mans sodaine use of the Ceremonies can doe hurt.

anno 13. Oct.

3 The third thing, whereunto you answered, was Subscription, and in this, to some things without limitation, as to the Kings Supremacie, to others with, and in both, as the lawe requireth. It hath beeene the vsual euasion of a great number, to pretend an obedience to the lawe, in subscribing, whilst (notwithstanding) they were not willing to subscribe, as the Lawe required. Surely there can be little hope of peace in the outward gouernmēt of that Church, where the leaders of

of others are not willing or think it not lawfull, to be obedient, neither can there be any one act in the obseruation of all wise men more avayleable, and in reason more likelye to procure this then *Subscription*, which tyeth the tongue & hands from any way resisting those lawfull ordinances, that preserue peace, all other creatures obserue that law which their maker appointed for them, *for he hath given them a law which shall not be broken*: This being the reproofe of man (saith Saint Ambrose) but most of all of vs of the Cleargie, who being the children of the Church, nay, fathers in Christ to beget others, are notwithstanding disobedient vnto those lawes which in great wisedome for her owne safety the Church hath made. It is dangerous when we say: *Surely we will walke after our owne imaginations, and doe every man after the stubbernnes of his wicked heart.* But wee finde in you a better shew of conformity then in many others, who professing to subscribe to his Maiesties Supremacy without exception or qualification, cannot in reason but yeild obedience vnto the lawes which are all of them authorized from his mouth, & for the censure of the communiō Booke, notwithstanding you thinke something to bee faultie in it, yet (wee desire you to remember it) *considered in the intention of the Church of England, and reduced to the propositions which it publickely professeth, it containeth nothing contrarie to the word of God.* This then being your approbation vnder your hand, doe you not think it lawfull to allow by subscription what you think lawfull? The truth of those things whereunto you haue beene required to subscribe, hath forced a confession of their lawfulness, euen from the mouthes

In Hexamer.

Subscription being a kind of oath, I doubt whether faineate men haue power to make their own limitation.

of her greatest aduersaries, and yet for all this, because they would be to others examples of disobedience, they haue refused to subscribe, to thrust others of lesse learning & greater moderation into the like contempt.

*Auctoritatem
habent senum, &
tia puerorum.
S. I. c. Ep. 4.*

This being (as one noteth) the principal vnhappines of those men, *that they had the authoritie of the aged, and the faults of youth.* Who being in this (as they thought) to publish their vertue were supposed not without cause to affect glory.

APOLOGY.

A Weeke after I was called before the Bishop of London, the Deane of the Chappell being with him, and (afte^r many sharpe rebukes for my Sermon preached before his Maiestie) urged to subscribe to the three articles we stood a time in clearing some exceptions then taken: at last, I prayed leaue to write downe the same limitation which I had written to his Maiestie, and then read before them. Which being denied as idle and needless to be exprest, because it was alwaies implied and understood, I (taking them both and God to witnes that I did subscribe in the same sence, and with the same limitations that I had expressed in that sent unto his Maiestie) did then subscribe. This done, I protested unto them that I had in the same manner, and with the same protestation subscribed twice before, yet wished that my present subscription might not be diuulged, but as I my selfe shold open it, least I shold be thought to haue done that at this time out offeare, for desire of enlargement (which God knew, I had done according to my iudgement) so become lesse profitable in my calling, & lesse able to satisfie other men. The bishop replied that the King must know it, otherwise for his part it shold be concealed.

eealed, which the Deane also promised as well as he, I answered that I knew well his Maiestie must know it, and cared not who knew it but in the former respect, and that my selfe would make it knowne, (which thing I did the same houre and neuer yet denied) beseeching them to informe his Maiestie that I had done no more now then before, least his Maiestie shoulde thinke me caried by feare as a man of an euill conscience, which they both propriaſed to doe: his Lordship and Master Deane then exhorted me to conformitie in practise, I answered that for my iudgement of the ceremoni-
es, they knew it (as did also many of the ministers) amongst whom I had at sundry conferences discovered and maintayned my opinion of their lawfulness: but for practise, I should yeilde to haue them used in my cure, but in my owne per-
son who had neuer used them, and once lost my place for not using them, I durst not promise it (at least) vntill I had done what I could to prevent offence. Two daies after this,
I was called againe before the Bishop to be discharged of
mine imprisonment by order from his Maiesties Counsell. At
what time the Bishop exhorted me to conforme my selfe, and
perswade other men, for conformitie I besought his Lord-
ship not to expect it at my hands, nor to say, I doubled with
him, if I performed it not so long as the feare of scandall
should restraine me, adding that his Lordship might gaine
much honour to himselfe, and peace to the Church by shewing
compassion upon the ministers in a few lighter things, when
their hearts were so inclinde to peace, his Lordship replied
that I shoulde haue time to teach and satisfie my people, I an-
swered that I did not so much feare the offence of those,
with whom I now liue, as of other places where I had
lived. And as touching the satisfying of other men I
solde him, I might not undertake to perswade, but

would be readie upon any occasion to professe freely what I thought , as I had done alreadie at sundrie conferences , and that I had that day received some objections of a friend in writing , to which I had promised Answer . His Lordship wished to see the arguments , but I craved pardon , because they were committed to me from a friend , and upon trust , he then required to see mine answer before I should send it to my friend , which I yeilded unto , and haue not yet broken , for I neuer sent answer to it , nor euer shall . And this my Lord to my best remembrance is the whole summe of that which I haue done , and the world speaketh of so much , and diversly out of all which this summe ariseth : First , that I haue foure times subscribed to the Booke of common prayer with limitation and reference of all things therein contayned , vnto the purpose and doctrine of this Church of England , and limitation I eyther wrote down or protested before witnessse : Secondly , that I neuer promised present conformitie in practise , howsoever I confessed the ceremonies not simply unlawfull , as I did since also before your Lordship .

ANSWER.

IT is the desire of all men who are willing to continue the reputation without wrong , to be able to giue account of what they doe , and to render a reason of what they speake . The narration of your behaviour and trouble , as also your opinion concerning conformitie with this Church , as we haue receiuied it vnder your owne hand , so wee desire leauue without offence to obserue some few things materiall to this end , and although your reducing the summe of the whole storie to thole two heads : first , that you haue foure times

times subscribed to the booke of common praier with limitation and reference of all things therein contayned vnto the purpose and doctrine of this Church of England. Secondly, that you never promised conformitie in practise, howsoeuer you confessed the ceremonies not simply vnlawfull; be the principall things contayned in it; yet, because some other things are pertinent to this cause, wee will rather examine then answer what you haue alledged.

1 You haue yeilded to subscribe with limitatiō, which limitation is the purpose and intention of the Church of England, a caveat (doubtlesse) not needful to be expressed, seeing it is the same Church that requireth subscription, who would not haue any within her own bosom require an allowance to the fancies & opinions that others shoulde. And peraduenture wise men will thinke that the distinctions found out, are but euasions do what they would not seeme, whilst in the meane time they might lurke vnder some equiuocall cloud as the Iesuits doe.

2 Further, you desire that your present subscription might not bee diuulgēd, but as your selfe might open it, a thing you see both yeilded vnto, and performed by those, in whose power it was but doubtfull what intention you had, in concealing of it; I can easilie afford you so much charity as to thinke it was, least some sinister and false collections might be derived from it, whilest some others (peraduenture) more probably think, that you meant to beare your brethren in hand, that you yeilded not so farre as in truth ye did. Consider if the concealement of this subscription haue not some proportion with the hypocricy of

Saul, but honour me I pray thee before the elders of my people:
and that which you feare would be taken to be an euil
conscience, could not (but in the iudgement of so wise
a Prince) be thought an obedient and an humble mind.

3. The third thing is, that notwithstanding your al-
lowance of these ceremonies, yet you could not con-
forme your selfe, but would willingly allow the prac-
tise of them by some other, euen in your owne cure,
this in my apprehension doth seeme strange, for seeing
your flocke haue that good opinion of you as is fit for
sheepe to haue of their pastor, and that you feare not
any scandal amongst them (as your selfe afterward con-
fessed) your example might haue remoued both from
them & others neare vnto you all offence (if there were
any) who peraduenture might haue stumbled at the
same things being vsed by others, and scandal being so
dangerous is not fit to be offered by a Curate.

4. Fourthly, you intreat compassion towards the
ministers in a few lighter things. Let me tell you that
mildnesse in some other cases may be a vertue, but in
this a vice: and surely he fayleth in his episcopall cou-
rage, who through remissesse or pitie suffereth the
lawes of the Church (by being wilfully broken) to be
vhallowed disturbers of the Churches peace, and
surely if the vrging of subscription which the law re-
quired, haue beene the cause of the severall dislentions
in our Church, a worse effect could not haue procee-
ded from so good a cause, then that that was a
virtuous inuention to make peace, by the vnquiet dis-
position of some few should become the originall
fountaine of so much warr. Besides, experience telleteth
vs that the mildnes which that Reuerend Archbisshop

Grindall vsed in those times little availed with those men for to make them better, and the last Archbishop of famous memory found it to be most true that such as were spared cyther from his owne compassion, the importunity of others, or a hope to win thē by this means, the fauour shewed them in that kind they esteemed but desert, & his mildnes & patiēce to be their own merit: besides, the things are not to be esteemed few or light which are manifold disobedieſto thoſe peaceable orders & lawfull cōſtitutions which the Church maketh.

5 Fifthly, you feare not ſo much the offence of thoſe with whom you do now liue, as of other places where you haue liued. This can be no good pretence for diſobedieſ in this caſe, ſeeing they by your example were moſt fit to be reſolued of the true lawfulness of thoſe things, of whose ſuſpected vnlawfulness they firſt grew and purpoſe of the Churc̄h of England, in requiring ſubſcription.

APOLOGY.

Now because it may ſeeme a part of diſhonesty or levity, **S E C T . I .** now to refuſe the condiſions ſo ofteſſ accepted, I beſeech your Lordſhip to wey this mine anſwer, that for ſo much as the purpose (if not doctrine) of our Churc̄h to which I referred my ſubſcription appeareth unto me by the late Canons, Booke of conſeruance, and ſome ſpeeches of your Lordſhip and ſome oþers to be varied ſomewhile from that which I before (not without reaſon) tooke it to be, I holde my ſelue to be where I was, but the ſtate of ſubſcription to be changed from it ſelue, partly in the end of requiring ſubſcription partly in the things ſubſcribed unto, I ever took our ſubſcription to import an admiſſion of things ſo farre tollerable taken in the Churc̄hes intention, that men not otherwife preiudiced might lawfully

use them being imposed: this conceit the words of the subscription in which we acknowledge the booke, such as may lawfully be used, did breed in me and the Ordinary, speeches of your Lordship and other Bishops strengthen as that the ceremonies were trifles, rags, beggerly rudiments, that in the booke were multæ tollerabiles inceptæ, which if it pleased the King to remoue, they would be glad, which all are please rather for tolleration then approbation of them. Neither did I mistake (if mistake) that point alone, for there be many, some of great place that urgynge subscription and conformity, never stike to say that authority ought to remoue some things, and

a) Yet he doth not tell vs what sinneweth, in not doing it, thereby shewing that they thinke not Subscription to approue the voluntary imposition, but the compelled obseruation of some things in the booke. But now I perceiue by the close of the third Article of Subscription, wherin ex animo, we must professe to subscribe to all things contained in any of the three articles, and by the sixth Canon where the approbation of the rites and ceremonies is prouided for, as well as the use, and by the whole tenour of the Canons which apparently condemne and preiudge all clayme made, or to be made for any alteration: now my Lord, if this be the intention of our Church in requiring Subscription, I cannot yeild thereto, some things a man must æquitate improbare (as Austin speaketh) and many things may be well obserued that are not so well commandded saith Beza, be it that a man might doe well rather to use the ceremonie: then loose his calling, (shall I acknowledge your Lordship to doe well in the ordaining of them? hath God in vaine commaunded dissimilitude with idolaters? were the fathers vnwise that called so instantly from conformity with the heathen, or the sects of Jewes or heretikes in matters indifferent, such a garland or habit, or keeping of Easter day, or thrise dipping? &c.

*P. i. 2. cont. parme:
Ap. 8. 12.*

ANSWER.

There is little hope of sufficient strength in the se-
 quell of this Apology, whose foundation is laide
 vpon so false a ground ; nature hauing taught all men
 this truth , that where the beginnings of things faile,
 the deductions which are(as it were) an issue procee-
 ding from the same originall, must needes bee worse,
 both because all vertue,which is cōmunicated(except
 imediately from the author of all vertue) must by par-
 ticipation bee weakned, and all admission of concur-
 rence in other causes , cannot but make something
 which is weake, cleave vnto that vertue : besides, no-
 thing is so easie (if there were either as much honesty
 or safety in it) as for men euill disposed,to wrong those
 that are innocent, whome if wee cleare from all fault,
 (as they deserue)we shall either bee thought to flatter,
 or else burden their modestie with their deserued prai-
 ses. A change in you,not in opinion, but in obedience
 can no way be fustified , but by an accusation of our
 whole state, as if that now vpon the sodaine , wee va-
 ried and declyned, not from the doctrine, but from the
 intention and purpose, that the Church had. Wee ac-
 cept very willingly, that which you haue graunted, &
 which no aduersaries to this Church,shal be euer able
 to disproue, that as the foundation of our doctrine is
 the vnchangeable word of truth, so it is & bath beene
 like the author thereof, God himselfe, euer constant
 and the same : neither can the vsuall imputations of
 difference laid by our aduersaries, bee any blemish to
 vs, seeing those things wherein wee dissent are rather

*In singulari quinque
innocens a quo-
nis nebulone po-
ref. Apuleius.*

the opinions of some few, then the settled consent of the whole Church. It seemeth you haue hitherto mistaken what subscription was, supposing it to import an *Admonition of things so farre tollerable, that men not otherwise priuiced, might lawfully use them beeing imposed.* Where priuate fancies aduerture to interpret the limitations of their own obedience, the wisdome of those that make lawes, shall haue little vse, & men disposed not to obey wil find colorable excuses(vnder pretence of being priuiced) for that which they do refuse: could any man think Subscription to be a Tolleration, onely of things not to be approued, and not rather an allowance of things to be tollerated, the intention(doubtles) of the Church in this, was not to require a tolleration or approbation frō you, or any inferior, of such things as were thought fit for the Church to command, but to tye the tonges and the hands of all men , from disturbing the Churches quiet, & frō any way resisting those lawful ordinations that p̄sereue peace. It cannot bee the duety of inferiours to examine with what reason lawes are made(seeing other places & times wherein they are interested, are appointed to that end)but only by obedience, to give an allowance, & by subscribing an approbation to what the lawes command; which either by way of tolleration to indure without approbation, or in shew to approue without an harty allowance, were subtilly(by conformity) to procure their owne peace, and dangerously, when occasion should serue, to disturbe the Church. Woul'd any man do that vnder his hand, which he is loath to be commanded to doe *ex animo*: surely, it cannot be leuerity in that lawe, which requireth the heart to consent to what the hand doth,

Rom. 12:

Capo 36.

doth, seeing reason telleth vs, that in reasonable actions,
 the hands and the tongue shoulde expresse the heart, &
 whosoever desireth to seuer these, either intendeth to
 dally with God, or to delude man. But many things
 (say you) are in the Communion booke, which may be
 tollerated, but not approued: for therin are *multe tollerabiles in-epicie.*
rabiles ineptie. Indeed, it pleased M. *Caluin* (writing his Discourse of
 censure of that booke from *Geneua*, to *Knox* and *Whittingam* at *Frankford*)
 to say as you doe, that in it were pag 35.
 many tollerable follies. But we see not how either (if
 they be follies) they can be tollerable in a Church Ly-
 turgy, or how any dispriaes of ours haue inuented a
 Lyturgy of their owne, more absolute and perfect then
 ours is: but least the commendation of this shoulde be
 thought but the opinion of such as were willing to
 flatter the state, at that time the graue approbation of
 that holy Martyr Doctor *Taylor*, is fit to be alledged in
 this place, a censure giuen in Engläd, within two daies
 of that which before M. *Caluin* gaue. There was (saith he)
 set forth by the most innocent king *Edward* for whom God be
 praised euerlastingly the whole Church seruice, with great
 deliberation, & the aduise of the best learnedme of the realm,
 & authoriséd by the whole Parliament, & received & pub-
 lished gladly by the whole Realme, which book was neuer re-
 formed but once (note that seldom alteratōes are their vertues & and mon.
 that were before vs) & yet by that one reformation, it was so
 fully perfected, according to the rule of our Christian religion
 in every behalfe, that no Christian cōseicce (I pray you mark it)
 e. in be offe led with any thing therin contained, I mean of the *cōfessionem anglorum verba cuius-*
 book reformed. And shal we now frō the cōcept of so i cōfessionem anglorum verba cuius-
 fe w, make light account of so honorable a testimony, & *cūrras quantum exponit.*
 not rather say of this booke, as S. *austin* doth in

Inuenies quod nō
ist. a dominica cō-
holy prayers; I suppose, thou shalt finde nothing in which the
tineat & conclu-
Lords Prayer doth not containe and comprehend, therefore
dat oratio. Aust.
Epist. 12. ad probā
wee may in other words speake the same things in our Pray-
riduum.

Lib. 2. contr. par.
cap. 2.

another case. If thou runnest through all the wordes of the
great place, who thinke some things fit to be remo-
ued, may peraduenture be wronged by you: for if their
wisdome bee answerable to their places, they knowe,
and must confess, both alterations with cause to bee
dangerous, and without (cause such as this were) to bee
needlesse. No man would blame you to obserue the
moderation, which you mention, out of Saint *Austin*:
for, quisquis, vel quod potest arguendo corrigit, vel quod
corrigere non potest, saluo pacis vinculo excludit, vel quod
saluo pacis vinculo excludere non potest aequitate improbat;
firmitate supportat, hic pacificus est. In all which, if most of
the refusers to subscribe, haue failed, wee must needes

Et quia hoc cre-
dunt cum Impu-
derter dicunt
Christiani sumus
audent dire nos holy: but if these things may bee well obserued, the
soli sumus. Aust.
contr. parmenia-
num lib. 1. Cap. 3.
Ipsa quippe mu-
tatio confuetu-
dinis, etiam que
adiuuat utilita-
te, non ilitate per-
turbat. Aust.

say with the Prophet DAVID; *The way of peace haue they
not knowne.* And because they beleue, when impu-
dently they say, *wee are holy*, they dare say, *wee alone are*
faults in commaunding(doubtlesse) wil not bee requi-
red at your hands, and surely, the wisdome in our Go-
uerours was great, who sawe that in alterations of
custome, that which may helpe (peraduenture) with
the profit of it(doubtlesse) with the nouelty of change
will doe more hurt, and yet in reason, you cannot but
acknowledge that their LL. haue done wel in cōman-
ding these Ceremonies, beeing both ancient and ser-
ving for order, and to edification, vnlesse you can shew
that they are vnlawfull.

But say you, hath God in vaine commaunded dissimilitude

similitude with Idolators? Were the Fathers vnwise that called so instantly from conformity with the heathen, or the sects of Iewes or hereticks in matters indifferent, such as a garland or habit, or keeping of Easter daye or thryse dippings? &c.

In the weaknes of my vnderstanding these can be no warrents for your manifest dissenting from the orders of this church; are the rulers Idolatours? are the things commaunded idolatrie? you your self haue cleared the from that fault. *Tertullian* a great light (surely of the Church (if he had not beene a falling starre) reporteth of one (at whome peraduenture you aime in mentiong the garland) who chose rather to dye, then with the rest of the souldiers to be crowned with lawrel, onely in this respect, that the Christians had a ceremony not to doe it. For to cast away (in time of persecution) the badge and signes of their warfare, was to discouer vnto the world, that they were cowardly soldiers, and (vndoubtedly) in the Church, there would haue beene no difference about *thrise dipping*, if the *Arrians* had not abusid it, to establish their heresie of the three natures of the three persons, which made *Gregory* to cō. maund, that through all *Spaine*, there should bee but once dipping, and this after was confirmed by the Counsell of *Toledo*: but speake seriously without affectiōn, is there anything remaining in our Church of this nature? Is there any thing exacted of this danger? Doubtlesse, if there were most of these Reuerēd Fathers, who now are earnest exacters of obedience & subscription in these things, would be humblyfuters to his Maiesy, that the burden therof might be remoued from the shoulders of their brethren, & that the beauty of the Gospel might not be blemisht with these stains.

*Magnum Ecclesiæ
lumen misericordiaæ
stella sufficiæ.
Lisp.*

Lege Gregor. lib.

1. Epist. 41. ad

Leandra.

Council. Tol. 4.

cap. 5.

APOLOGY.

Taq. 1125.

Loc. com. p. 1124

Vers. 23.

Ez 2.20-30. 22.

Dout. 12. 3.

Aust. ad Marcell.

Bis. 5.

Martyr. loc. com.

Coff. 2. cap. 2.

ARe the Judgement of the most learned of this age, which
 I thinke them fittest to be remoued (auen the garmentes)
 because (as Martyr saith) they carry to the lockers on, pesti-
 ræ mistic expressionem Imaginem, and that wee might de-
 monstrate (as Bucer saith) our renuntiation of that Roman
 Antichrist of no moment? Is the generall practise of the
 sister Churches in abolishing these things, and drawing them-
 selves rather into conformity with the Apostolicall simplici-
 ty, a it were, the patterne shewed in the Mount, of no respect.
 Is not that reason that P. Martyr giues, in saying, if we did
 hate Idolatry heartily, we woulde bee carefull to reoote out the
 very steppings of it, consonant to S. Iude, to Esay, and o-
 ther scriptures, which incite our zeale against (not Idols on-
 ly) but their very names and all their implements. Is the ex-
 perience of aboue ffty yeares contention about them insuffi-
 cient, to shewe vs the great hurt (which without any fruite)
 we take by them? Or (should not the experience of incommo-
 dities alter these things, which sence or rather hope of com-
 modity brought in, as S. Austin and others teach. Doth not
 the observation of forty five yeares together, shewing that we
 gaine no Papists, but loose Protestants by them, and that Pa-
 pists are fewest, where the use of the Ceremonies hath beeне
 least in this Land, teach vs, that as the reverend fathers did
 well to retayne them at the first, in hope of winning the Pa-
 pistes, so wee shall doe better in removing them now, when
 we finde the Papists confirmed in their superstitions, insolent
 in hope of more to come, many godly men offended, the Mi-
 nisters deuided, the people distractred, & the Church upon this
 quarrell, like to loose many of her worthy lights, and all for
 supposed ornaments, taken immediatly out of the wardrobe
 of

of Antichrist miserably, in times past superstitious, in themselves needless; in use, not unprofitable onely, but scandalous, and by their long disuse, euen in the grauest and godliest persons, now scorned as much(almost)as was the Massie after one and twenty yeares exile at Argentine, when the young men laughed(sayth Sleydan) & could hardly be restrained, as in our parts we finde.

ANSWER.

~~I~~F the iudgements of men had as much power to discern, as their opinions haue strength to apply, false causes would bee no imputation to truth: neither should innocency suffer as an euill doer: but where hurts are sensibly perceived, and yet the groundes of those evils directly mistaken, Justice must suffer as a transgressor, and mindes vertuous must be punished for the faults which are none of theirs. Wee cannot better esteeme Good, then by that goodness which it bringeth vnto vs, and in those things which are not easily discerned what they are, that we may not be carried with a preposterous loue, wee reuerēce the iudgements of the learned: We dissent not easily from the practise of the sister Churches: Wee are vnwilling to treate euen in the least steppes of Idolatry. Wee eschewe the contentions of former times: Wee cast the accouit of what benefits we haue receiuied by their means, and then wee dare deliver our opinion in this case: That the Ceremonies commanded in the church of England (howsoever uncharitably traduced, as superstitious & Antichristian) are neither dissenting from the opinion of the best, and most of the most learned in this age (both Vniuersities hauing giuen their al-

lowance of them) nor disagreeable to the practise of the sister Churches (vnlesse you meane Geneva, whom necessarie drove to entertaine that discipline, not as best, but as then safest and fittest for her) nor so ioynd with Idolatry, but that all men can make a difference, nor the cause of contention, had not men rather loued that, then to bee obedient, nor lately a hinderance to the Gospell in this fortie five yeares, wherin infinite numbers haue beene reformed, and many more would haue beene, but for the contentions of these men, and therefore, vntill we come to the particuler examination of the exceptions, that are made against them, wee auiswre these interrogatiues with negatiues, and alow him to be a good teacher, who in humility obserueth discipline, and by discipline doth not incurre pride.

*Bonus doctor est
qui in humilitate
seruat disciplinam,
et per disciplinam
non incurrit in
superbia.*
*Iosidor. lib. 3. de
summo bono. cap.
40.*

A P O L O G Y .

More particularly my Lord, how can I approue in your Lordship, that had power to help it, the continuance of the signe of the Crosse, which in popery was made an Idol even the transiant signe, & worshipped with Letrea, and still worshipped by every Papist, with inward religious worshipe, General exceptions to the Communion booke in the Intention.

S E C T . 2 . considering how the brazen Serpent, being descended of more noble birth, of better use to be continued, for the only burning of Incense to it, not by all, but by some of the people vras commendably demolished, and with contempt, and considering how God comanded the utter defasing of the Idolatrous things, & that not upon Typical or personall, but upon such morall & perpetuall respects (Deut. 7. least they should become a snar unto his people) as reachvnto our selues in things of our owne devise, & no necessary use. And who can commend

*Deut. 12. 21.
Num. 33. 52.*

in your Lordships the placing of it so neare in situation and signification to the Sacrement, when God forbad a groue to be planted neere unto his Altar: and generally who can in conscience approoue the pressing of these things in controuersie, more then the great duties out of controuersie, without regard of charity toward the weake, or scandall to the blind,^{Zanch. com. lvi. Deut. 16.2.} and under farre soruer penalties then the breach of Gods commandements,^{4. de tradit. pag. 631.} which Zanchius maketh a note of impious traditions: and finally my Lord, how can I approoue under my hand your course herein, that haue reinforced a needless warre about those things, which were almost at rest in the graue, and still hidynge your owne selues vnder good words and seemings to pitie vs, and to wish the things were gone (if it pleased his Maiesty) to draw upon his excellent Maiesty the vehement and general grievance of the subiects, whose honour in the hearts of his deare seruants, it were fitter for vs to purchase with losse of our nobilitie alone, but liues if need required.

ANSWER.

SEEING the principall cause of our departure from the Church of *Rome*, was that idolatrie which like a canker hath infected the best parts of their worship, we cannot but thinke it an accusation both vnreasonable and strange to lay this blemish vpon those that doe rule ouer vs, as if they meant (by retayning some ceremonies) to bring vs backe againe to the Idolatrous slavery of that Church. But first to thinke the opposition ought necessarily to be so great betwixt them and vs, as that nothing were now lawfull for vs that were vsed by them were peraduenture to traduce to

our posteritie without cause, as the corrupters of all religion in all parts, and to denie vnto our selues the iust furtherances of pietie and holines, onely because Idolatrie and superstition had corrupted those meanes amongst them, but if neither they esteeme so of the Crosse, that the transiant signe (as you call it) is to be worshipped with deuine worship, nor that we haue proportioned our selues in the same ceremonie to the supposed or manifest Idolatrie amongst them: The iniury must needs bee accounted greate vpon an opinion of zeale, to wound even through the sides of her enemie, the vitall partes of that Church that doth give vs life. *Peter Martyr* (from whence it seemeth you haue taken this accusation) saith that the Church of *Rome* teach, *That the signe of the Crosse is to be worshipped with Latreia.* Which surely by him was vnderstood not of the signe transiant, but of that verie crosse, whereon Christ suffered, which they make a relicke, we will not stand to examine their error in this point, onely let me put you in mind what *Bellarmin* saith, *That it is not to be taught that any Images are to be worshipped Latreia.* And to this end he alleadgeth the authoritie of diuers counsels. What then must wee say to your reason which is grounded vpon that which they say not? but we will suppose, seeing *Peter Martyr* doth ioyne with you that it was their opinion, although they haue reclaimed it at this day, must it therefore needs follow, that eyther it is so vsed by vs, or by vs not lawfull to be vsed at all? hath there beeene any greater idolatrie in the Church of *Rome*, then that which they exhibiting to the bread in the *Supper*, vpon an opinion of Transubstantiation haue therewith unhallowed

Part. 2. cap. 5

*Nos est dicendum
imagines ullam
adorari debere
Latreia. Bellar.
Tom. 1. lib. 2. ds.
imag. cap. 17.*

hallowed and prophane the blessed Sacrement, and yet may not wee (nay ought wee not) lawfully to retaine it as a thing holy? Nay, *Peter Martyr* himselfe confesseth, whom sundry times you alleadge as your patron in this cause, That the signe of the Croffe is worne by Princes vpon their crownes without superstition, because by that signe, they onely testifie and professe that they honour and maintaine the religion of Christ. But peraduenture you will say wee ought not to make it a significatiue ceremonie to expreſſe that warfare which wee vndertake when we are baptizēd: heare what he saith : If it bee lawfull for a man to beare in his armes the badge of his owne family: It is also law ful for him by the signe of the crosse to professe Christian Religion, there is ſome diſference from them whilſt we vſe it in Baptiſme which you giue vs occaſion fitly to handle in another place , onely let me tell you, that if the Papiſts worſhip the Crosse more than they ought, muſt the Church of England negleſt the vſe thereof more then the ancient Churc̄er haue done, or then any moderate and wiſe Christians would do, who glory in nothing ſo much as the crosse of Christ, which was not vnderſtood of afflictions (although wee may glory in them) but euē of the ſufferings of Christ vpon that crosse whereon he died. Neither hath the crosse as it is vſed in our Churc̄h any proportion eyther with the braſen Serpent, when it was broken, or the groues forbidden, ſeeing the one continuall vntill it was ſtrangely prophane by infenſe from their handes, who were not allowed at any time to offer any, and the groues not ſimply forbidden, but when they were neare the altar.

*Loc. Com. part. 2.
cap. 5. 20*

*See the Reue.
Bish. of Winch.
in his laſt booke*

Deut. 16. 14.

In this respect vertuously restraint hath beene made
of the ouer frequent use of that signe tending to I-
dolatry, to auoid superstition, and yet a discrete ad-
mission of some use thereof, to eschew prophannesse.
Neyther can we commend your vnwillingnesse to ap-
proue the Reverend Fathers of the Church for the
continuance of these thinges, seeing they had power
to helpe them, we will not examin their power (wee
wishes it were farre greater) we know their discretion
and wisedome hath and shall infinitly benefit the
Church by the late Canons; and for those who per-
aduenture allow the things as you speake, but ap-
proue not the commaunding of them, we must say as
Saint Austin doth, *he is not a friend to the truth, who had*
rather if it were possible that that which is truth were not
commaunded. Neyther is the warre about these things
so needlesse as you thinke, seeing it is like that if euer
there were out of milde patience strongly and vehe-
mently (*even with much hypocrisy*) importuned any
truce, the Church hath receiued more hurt by that,
then by all the feueritie which requiring obedience
doth bring peace.

*Non est amicus
recti quando si
fieri posset nullus
id quod rectum
est non fieri.*

Aust. m. p. 66.

APOLOGY.

See the Kalen-
der in the new
edition of the
book.

So againe my Lord, admit that we may lawfully read
that Apocripha, which is not corrupt, being so comman-
ded can I allow in your Lordship, that care of keeping even
the parcels of those Chapters, some parts whereof we reiect
as droffe, as if we must needs gather all the broken pieces of
brasse into the treasurie of the Church of God, and leaue
so many golden plates which beare for letters of credence
the

the stampe of Gods Spirit sleeping in the decke, as if they were
 neither currant coyne nor good mettall. Yea (my Lord) who
 cum with judgement allow the ordyning of any Apocripha
 to be read in the congregation, in such sort as it is appointed,
 that is, at the same times with the Scriptures, vnder the
 name of Holy Scripture, as partes of the old Testament, and
 as partes of diuine seruice, and without any manner of diffe-
 rence or distinction, for when as the booke prescribing to say
 onely at the reading of the Lessons, heere beginneth such a Rubrick
 Chapter taken out of such a booke, and the 14. Canon for
 bideth any addition to this order in matter or forme. It is
 plaine, that we are not allowed to discypher the difference
 betwixt the base mettals and the Lords owne stamped coyne.
 Now my Reverend Father, howsouer some of these bookes
 haue many godly and deuine sayings, yet seeing the sacred
 Scripture onely is principium ^{adversari}, Inspired of God, and 1. Pet 1.23.
 therefore of sole power to commaund the conscience, and
 that Scripture is so large in volume, that we c.annott often
 read it all, never do: for it immatter, that we need not for
 a ground worke any other, who can commend that order
 which is taken of reading some Apocripha oftener then any
 of the Canonicall, much of it twice, and as much of the Ca-
 nonicall not once, and that upon high daies the Sonne of Sa-
 rah must give place to Agars Sonne, The Canonicall to
 the Apocriphall Chapter, whereas it semeth as fit to dis-
 mount the usurper from that dignitie, as it seemed to
 Ezra to ab. in aon from the priesthood all such as could not
 draw their pedigree from Aaron. And though in Russi-
 nis and Hieronus time, when they went safely under the Cyril.Hieros.
 name and knowledge of Ecclesiasticall or Apocriphall Chap.4.
 bookes, they were read for information of manners, yet Homel.38.
 seeing in those ancient times, some of the fathers did inhi- Athanas. in Sy-
 nephs.

bit the reading of them, some say they were used by the Cathe^cistles (as wee permitted base coyne to the Irish) some (euen Councils) forbade the reading of them, and seeing by their first more innocent then prudent admission of them to

Three couensi-
ons and other
Papistes.

be read in assemblies, they wonne (as appeareth in the third Councell of Carthage) the stile first of Canonicall Scriptures, and afterward the full dignity, and haue since infested with the Canon as Israel did with Isaac for preceāēce, and having wonne it by thi stratagem do maintaine their stile from the s. mere reason of being read, and that euen amongst vs, me thinks there was never so great cause of aduancing them so neare the Chayr of estate, as is now of teaching them to know their distancies eyther by silencing their voices in the assemblies as most of the reformed Churches do, or else by teaching them to speake in a different time, as doe those Churches that read them while the cogregation is gathering, not as parts to diuine seruice, or at least that every Minister were ioyned to give them their note of difference, that the people might know and discerne the voice of God, from the voice of good men. And if Hierom, translating some of them, did give them a brand of difference, why should not we in the reading? Or if the elder brother suffer not the yonger to gue the armes of his house without a Crescent to distinguishe them, how will God (that is so zealous of his Honour) put it vp, that wee put no sensible difference betwixt the children of his spirit, and the baser sonnes of men (though good men). In which cause (my Lord) I am the more earnest, because i finae at the Conference Hierom taxed for calling them Apocrypha; and there (though not truely, for Cyril did it before him) saide to bee the first that so termed them, and his exceptions called the old euils of the lewes, and I find the also termed Canonicall ad mores, as if any writing but Gods,

*Veru eoque iugun-
dante notauit.*

Gods could be properly Canonical, which is eo ipso canonica quo authentica, as D. VWhitaker well saith, which make one feare, that which I am loth to feare or speake, must make me by so much the more afraid of allowing their admiss. on, by how much they incroch upon the prerogatives royll of the Scriptures, eyther in titles or in usage.

ANSWER.

The custome of accusing the lawfull ordinances of this Church hath imboldened some men (above both dutie and reason) to continue still vehement in their first opposition, which peradventure at the beginning was vndertaken without cause, this land as it neyther doth, nor I hope euer shall professe any other doctrine, but that which is sincere and true. Our home aduersaries confessing, that for the substance of Religion it maintayneth the true and holy faith, to for our publike Lyturgye which now is misliked by you, we will first take the censure of one as strickt as any that lied eyther since, or before him, and after (if wee be further vrged) enter into the particular defence of all that iustly can bee mulked in our Church, not that wee are willing to give any strength to this last error, or to flatter for advancement the eye or the hand of this time, (an infirmite which we hope shall not cleave vnto vs) but because wee are perwaded in conscience, that the holy Spirit hath directed the consultations of the fathers of our Church (even then when first they banished superstition) to frame by the assistance

assistance of a Diuine power, a publike seruice of God in this land, purer for the matter, more effectuall for vse, more chast for ceremonie, more pow-erfull to procure deuotion, then any Lyturgey pub-

Deering against Hudson in his booke called a sparing restraint.

licklye established since the detection from the primitive Church : Of which (as I promised) I must tell you what Maister Deering said, *Looke if any line be blameable in our seruice, take holde of your aduan-tage, I thinke Maister Jewell will accept it for an article, our seruice is good and godly, euerie title grounded vpon holy Scriptures, and with what face doe you call it darknesse ? But men are ashamed to seeme guiltie, who alwaies haue beene Judges, or at least accusers. That then which you mislike in this place*

*(for the rest wee shall indeuour to defend, when wee come vnto them) is the reservation, even of the parcels of those Chapters, some parts whereof we reiect as drossle, that is, to summe vp your whole accusation in few words, that no Apocrypha is publikely to be read in diuine seruice. The Church of Christ according to her authoritie receiuied from him, hath warrant to approoue the Scriptures, to acknowledge, to receiue, to publish and to comnaund vnto her children: so then, that the Scriptures are true to vs, wee haue it from the Church, b*ut* that we beleeue them as true in them-selues, we haue it from the holy Ghost. By this power the Church hath severed those parcels of Scripture by the name of Apocrypha from those, which vndoubtedly were penned from Gods Spirit. In this diuision, ney-ther hath the light nor the approbation beene all one, seeing even some partes penned by the holy Ghost, (and so now generally approued both by the Church*

D. Whitaker.

*Erubescit ali-gundo fratre eius,
qui semper fue-rat iudex. Chri-sto.*

of

of *Rome* and vs) haue had soyme difficulty, not without great examination to be admitted into the Catalogue of Gods Canon. As the Epistle to the *Hebrewes*, of *S. James*, the lecond of *Peter*, the lecond and third of *John*, the Epistle of *Iude*, and the Reuelation. And howsoeuer those that were neuer doubted of, may seeme to haue (in some sort) greater authoritie then those that were: yet wee giue them (saith M. *Zanchy*) equall credit with the rest, and to the Apocripha, the next place of all other to the holy Scripture. The Canonical on-
ly wee allow for probation of the doctrine of Faith, but the other (being proued) for the confirmation ther-
of: Nay, the Church of *Rome* confesseth (howsoeuer they and wee differ, which are Canonical) that the Apocripha in the Canon are to haue no place.

*Zanch. de Ref. C. 3.
Hier. in prefat.
in lib. Salom.
Cyp. in Simb. Con.
Laodi. cap. 59.*

Saint *Austin* calleth by a larger acception of the word Canonical, euен those, which though they had not perfect and certaine authority, yet accustomably were read in the Church, to edefie the people: a cus-
tome(as it seemeth)neither new, nor differing from the practise of our Church. *Athanasius* allowed them to *Chatachumenis*.
some men. The third Couſel of *Carthage* not at al. *Cyrill* *Pag. 27.*
Bishoppe of Ierusalem reiectes them from beeing *Contro. i. de* *scriptura.*
read in the Church, of whome Doctor *Whitakers* (whome you alledge) giueth this censure, in this *Cyrill* *Hiero. in prefat.*
(periaduēture) was ouer vehement which forbade these bookes to be read at all. For other Fathers, although *in libros Salo.*
they accounted them Apocripha, yet they permitted them to be read. And Saint *Hierome* speaketh of the booke of wiſdome and of Ecclesiasticus (out of which two is more read in our seruice then out of al the Apocripha besides) that they may be reade to the edificati-

on of the people not to confirme the authoritye of Ecclesiastical opinions or decrees, this (peraduenture) was not vnsit, seeing antiquity thought as the counsell of *Trent* hath set downe, that by a kinde of similitude, they might seeme to bee *Salmons*. Wherein (notwithstanding) because there are thought to bee some errors according to the graue moderation of our dread Soueraigne, whose widsome appeared in this, like the widsome of *Salomon*, wee reiect such parcels as are faultie, and retaine the rest. And yet thole, which according to the example of the most reformed Churches (for you rule vs in all things by the tyranny of example) are retained amongst vs, are neither read nor esteemed as the rest of the holy scriptures, seing liberty is left to all men in their severall charges, to informe their people in the different valuation of these writings (which though the Canon forbid in the Liturgy, both because our additions are vnseemly, and often vnable) yet it is lawfull in your Sermon, to instruct your painit, what respect and authority is to bee giuen unto these booke: and therefore your feare (in my opinion) is needlesse, seeing the very naming of the booke from whence the lesson is taken, to the most of your hearers,

Non sunt compen-
ienda quasi par-
ua sine quibus
magnis confite-
nari solet.

Herom. Epist. ad
Leta.

Sacra p. Etat Hu-
militas quod me
virtus potuit si-
per auctoritatem.

Ambros.

Conser. at Hamp.
pag. 1.
Lec. 26. 46 are
left out.

Nouemb 7. 37.
Harmonia Conf.
Galita. Belgia.

Canon. 14.

conquer you in this case, if neither vertue nor reason could overcome, onely I must tell you before I

end

end this point, that if Saint Hieron were taxed at the conference, as the first that gave them the name of A. is. By my Lord's Grace that now poctripha, there wanted both duery and tha iktulnesse in you, to interpose that clause (though not truely, for Confer pag. 60. Cyril did it before him). Seeing all men knowe that Hieron was the first, that of all other did openly tearing them by that name, & (without all exception) amōglt the Latine Fathers, for any thing that I knowe, was the first, neither was Cyril his opinion equally sound to S. Hierons in this case, seeing all men knowe, that by him Birch was accounted Canonicall, which worthyly is refused by our Church. And theretore, if you acknowledge the benfit you haue receiued, discharge your debt, and hauing receiued fauour as at his hands, returne loue, as Hugo speaketh. For as S. Austin saith, none that is sober, will strive against reason, None that is a christian, against the Scripture, and none that loueth peace will thinke contrary to that which the Church doth. And if beyond this, you will needes feare, it may argue your loue, but not your knowledge. Besides, what wisdome (euen in the greatest safety) can make a freedom from feare, in the mindes of some melancholy humours.

A P O L O G Y.

AGaine, though we beare, and with the best, rather then likelest expositiōs, admit som speeches as we find in some Collects, or translations in the booke, being in shew dangerous, or in sence idle, or (perh. ips) fulſe yet (my good Lord) who can with a good conscience, allow your part, I meane, the reuerend fathers therin, that in ſo many Impressions of the booke, could correct none of them, but rather ſtill inocent ay. leave them upon improbable defences, then remoue Epiph. firſt Sond. in Lent.

them with ease, as who can commend in your Lordships, still to call those peeces of Scripture Epistles which are taken out of Jeremye, saies, the Acts, and Reuelation, when the verye counsell of Trent that absurdity in the Mass book. And though the eagernessee of some spirits, to inuocate to many things, maye somen herte excuse your tenacitye of them, yet in yeilding to nothing you seeme to haue forgotten Augustus Leuell of hating equall yе morositie and noueltie as equall faults, yea, to forget how easie it may be in time for the papist to ingrosse our own speeches, as by name, that of confirmation, That it giueth strenght against temptations to sian &c.

Cacozelos &
Antiquarios
Suetonius Aug.

Cri. in Epist. ad Ranconem. As the Gothes made the laws of the Romans to become theirs by a Gothish interpretation. And in all this stiffe, what is more manif / then the diff. cultye of denying our selues, and of eyming simplie at the glorie of God, when we are once engaged and het in the quarrells of our owne.

A N S V E R.

*S*EEING it pleaseth you to repeat the same things, as new, which often heretofore haue beeene answere, both by vs and others : It shall not bee(I hope) offensive to any if we say againe what(else where) wee haue vttered, which peradventure hath not come vnto your vew. That because men are easily wearied in thole duties that are best, and prayer making vs apt to fall into speculations concerning God, both that our wearines may be lesse, and our thoughts more sound and more agreeable to the present busines, those wise men that haue beeene before vs haue chosen lessōs for the church(fitting leue, all occasions) that as prayer makevs fitter to hear, so the hearing of these may make

*Infl. Mart. 2. A.
polig.
Tertullian Apoc.
39.*

vs fitter to pray. To read scriptures in the time of diuine seruice, wee hope being auncient and of such vse, their wisdom will not much mislike, & if the name of epistle doe offend, you cannot but know that the originall of this (both for the name and the thing) was from *Paul* himselfe, commanding the same Epistle which he sent vnto the Colloſſians to be read in the Church of the Laodiceans, and of that to the Thessalonians (he faith) I charge you in the Lord that this Epistle be read vnto all the brethren the Saints, from which custome the Church having appoynted that portion of scripture, whether out of the prophets, Acts of the Apostle, or Reuelation, which circumstances considered, was thought then fitteſt to be read vnto the people, as if it were ſent direſtly vnto them, thereby procuring their attention, is not vnſightly tearemed by the name of Epifle: to the e as Saint *Chriſtome* noteth, the minister ſtood vp and cryed with a loude voyce. Let vs attend: this practife hath reſemblance to the practife of the Iewes euuen vntill this daye, amongſt whome ſome thing is read euerye Sabbath out of *Moses*, or the prophets, beſides theſe, if any thing offend through the ſeuertye of ſome expositions (as what scripture ſo hōlye that ſome expositions will not corrupt) wee deſire more charity at their hands, feing the cauſe wee defend is the Honour of our church, the wiſdome of our forefathers, the worship of God, and not our owne wil, for which onelye if our Reverend fathers had been ingaged, they would (Idoubt not long ſince) rather haue relinquished their owne right, then with ſo much preiudice haue hazarded the Churcheſ peace: as for the Church of *Rome*, we are ſo farre from being vnwilling, that they ſhould

Coloff.4.16.
1.Theſſ.5.27.
Saint Austin in
many places
mentioneth
this custome to
be ancient, and
vſuall.
Dei.ii.lib.22.
Ser.236.
Luke 4.
A&T.13.15.17.

ingrosse our speeches, as that wee daily and heartily pray, that they would in all things both thinke and speake as wee do.

And if you, or any other notwithstanding all this) shall labour to make the world beleene, that the courage of Bishops for defence of the Church, is but a stiffeesse in their owne quarrels, wee must let the world vnderstand, which we know to be true, that greater moderation and patience ioyned with carefull thoughts of what was to be altered, hath by many degrees more appeared in them, then in the meanest of the Cleargie besides, wherewith if you cannot rest content, but desire them to followe the Counsell of Trent, in the alteration of these things, wee are sory that out of love to example, you will rather propound them then none, &c to please you, wee can be content to say as Dugantus doth, that to speake properly, there is no Epistle out of the old Testament, but rather they are called Lessons.

*Proprietamen
loquendo nulla
Epistola est de re-
teris & fomento,
sed sive lectiones
recantu. Ste-
phanus Duran-*
*tus lib. 4 cap. 6.
dcl. 6.*

APOLOGY.

Of the things
subscribed unto:
and first of the
Lyturgy in ge-
nerall.

SECT. 3. knowledging the booke to be a good and godly booke: I take ex-
ception at that new imposition of the Canons, which doth ab-
solutely command against all exceptions the whole Lyturgy
to be read every Sabbath, and that at the vsuall heures. The
Booke at the first was ordained in part to supply the want
of a learned ministry, and (untill now) some parts might
be omitted lawfully for a Sermon, as the Lord Cheefe Justice
of England iudged lately at Thetford in Norfolke in Tyl-
ney's

neys case. And in this intention, who could condemn the Churches godly care of supplying some meane of Gods ser-
vice, where all could not bee at once provided? But this in-
tention is so changed, that by the Canons, no peece of the ser-
vice must give way to a Sermon, or any other respect, which
computed with the accessorie occasions of Christinings, Bury-
als, marriages, and Communions, which fall out all at some-
times, some at all times in many congregations, doth necessa-
rily pretend if not a purpose, yet a consequence of diuorsing
Preaching and so not widowes houses, but Gods house, 'un-
der pretence of long prayers, while neither the time, nor the
ministers strength, nor peoples patience can beare that
taske of reading and preaching to, of which intention, if we
be afraid, who can maruell, that either shall obserue my Lord
of Londons motion at the conference, for a praying ministe-
ry, as more needfull in a Church planted, then Preaching,
as his speech since also haue professed, or that shall marke Pag.53.54.
how some Canons are planted against Lectures in market
townes, whereby the light hath spred to many other d. rke
places, and withall how skilfully all his Maiesties godly pur-
poses against the ignorant, negligent & scandalous Ministers
haue beeне not so much delaid, as deluded, and the offen-
dours couered (as the Flauians in the battell at Cremona
by the rising of the Moone at their backs, which casting long Tacit.Hist.lib.
shadowes upon, which the blowes being spent, fell short of the 3. cap.6.
bodies them selues) of which there remaines an indigne abuse
to his Maiesty, a foule sinne to your Lordships, a heauy plague
to the Church, and to the offenders intollerable insolencie, in
stead of deserued shame. Now (my Lord) I that could well sub-
scribe to the use of the Liturgy, as it was before intended,
cannot doe so now, the intention not being somewhat shifted,
but to the contrary point.

A N S V V R.

*Book.lib.5.
Sect.23.*

Math.21.13.

Few things are likely to escape vnreproued , where the best things in our Church are reprehēded, there is no duty vpon earth, that concerneth man , with a greater nearnes then prayer doth; which vsuallye expresseth euē all the seruice that wee owe vnto God; for in religiō(as one wisely noteth)there is no acceptablae duty, which devout iuocation of the name of God doth not either presuppose or inferre : neither can there be greater approbation of this action (being publick)then that the *Temple* being appointed for this end: in this respect God vouchsafeth it to be accounted his house, as if *Sermons* , *Sacrifices* , *Sacraments* , and all other seruices performed in that place , were but second intentions for the building thereof, in respect of *Prayer*. Now for the better performance of this duty, the late Canons haue renewed that care which in all ages was found in the governours of Christes Church, that the strange desire of some few to heare themselues speake , might not banish from amongst vs an institution of that vse , a dutie of so much profit , an ordinance so holy, as if for feare to displace preaching, our Temples ought not now to be accounted a house of prayer. We must first for answere to their iniurious accusation in this case , tell them that never any (sauing some few & meane persons)haue disliked a forme of publike prayer; those which mislike ours, euē with the greatest feueritic that eyther malice , or (at the best) the most scrupulous conscience could invent, haue bee[n] able, but to alleadge some few shadowes
of

of faults, all which haue beene often heretofore answered, and if any in the feruencie of a zealous conscience remaine as yet vnsatisfied, we will be bold to vse Bucerius in censu
ra de primo libro
sacrorum. the words vnto him of Bishop *Ridley* (after his condemnation) to Master *Grindall* then beyond the seas.

(Alas) that our brother *Knox* could not beare with our booke of common prayer, in matters against which, although I grant a man (as he is) of wit and learning, may finde to make apparent reasons, but I suppose he cannot be able soundly to disprove by Gods word, the reason he maketh against the Leteny, and the fault per sanguinem & sudorem, he findeth in the same. I doe marueile how he can or dare auouch them before the learned men that be with you. As for priuate Baptisme, It is not prescribed in the booke, but where solemne Baptisme for lacke of time and danger of death cannot be had, what would he in that case should be done? Peraduenture he will say, it is better then to let them die without Baptisme: For this his (better) what word hath he in the scripture? and if he haue none, whry will hee not rather follow that, that the sentences of the old ancient writers doe more allow from whom to assent without warrant of Gods word, I cannot thinke it any godly wisedome. And as for purification of women; I ween the word purification is changed, and it is called thanksgiving: surely Maister *Knox* in my mind is a man of much good learning, and of an earnest zeale, the Lord grant him to use them to his glorie. Thus farre Bishop *Ridley*: Bishop of Londen, and a blessed Martyr, with whom, we lay of a great number, they are learned, they are zealous, the Lord grant them to vse them to his glorie, for wee will confess as Maister *Bucer* doth, there are not some few things wanting in the Liturgye of England, which if they be not chari-

rably interpreted, may seeme to dissent from the word of God. But *accessimus*(as Maister Jewell confesseth) *quantum maxime potuimus ad Ecclesiam Apostolorum & veterum Catholicorum Episcoporum & patrum, quam scimus adhuc suisse integrum atque (ut Tertullianus ait) incorruptam virginem, nullum idolelatram nec errore graui ac publico contaminatam, nec tantum doctrinam nostram, sed etiam sacramenta, praeimumque publicarum formam ad illorum ritus & instituta direxi-
mus.* In al which, doubtlesse there is nothing wanting, which is requisite in a religious & reformed Church, sauing the charitable construction of our brethren, who will needs (eyther out of singularitie, or feare) bee our aduersaries in this cause. And when no-
thing can bee said against the forme of that Ly-
turgy which wee vse, they blame the orders of our
Church which inioyne the whole Lyturgy to be read
at the vsuall houres. And vnder pretence of long
prayers to banish preaching out of the Church: I
meruaile that any man will obiect it now, seeing it was
an vntrue imputation long since by Master Cartwright
layd vpon this church(but as one telleth him)neither
aduisedly nor truly spoken:wee will not compare two
things of that nearenes and vse together, but if some
mens discretion could haue tempered their Zeale so
farr, that their owne paynes(which they call Sermons)
might haue beene shorter, and the orderly prayers of
the church wholly read,I doubt not, but the religion
of the people would haue beene much greater: the
worship of God more sound, and the vnseasonable
contentions of the Church farr lesse, and if they con-

*Ioel. Apoc. cap.
26. part. 16.*

*T C. lib. 3. pag.
184.*

tinew

tinew but(as some before them haue done to allow)
 an houre & half, according to the pattern of reformed
 Churches, for the whole Lyturgy or seruice (wee are
 perswaded) it will both bee time sufficient for per-
 forming the intention of the Canon , which forbid-
 deth all diminishing, in regard of preaching; & yet no
 man shal haue iust cause(if he be willing to preach) to
 complaine that hee wants time, or that the length of
 prayers hath devoured the Church, for by this means
 (hauing time, which the wisdom of authority thinketh
 sufficient for both) all extemporall inuention of vn-
 sounde prayer, shall bee vtterly banished out of
 christes Church, and in Preaching the shortnesse of
 time shall necessarily cut off all impertinent discou-
 ses , whilst they are forced to comprize abundance
 of matter in few words.

But if any man thinke the Communion booke at first
 to be ordayned in part,to supply the want of a Learned
 ministry,which being obtained, may be omitted either
 in part or in whole,as men please; It is an error great-
 ly mistaking the firſt vſe; and ouermuch differing from
 the modesty and humilitie of auncient tymeſ; Wherin
 the Apostles came into the Sinagogue of the *Jewes* at
 Antioch and ſat downe, and after the Lecture of the ^{Act. 13, 14, 15.}
 law, & the prophetes(which I take wastheir ordinary
 ſeruice) the rulers of the Sinagogues ſent vnto them,
 ſayinge men and brethren: if ye haue any word of ex-
 hortation for the people, ſay on : read the ordinary
 marginall note vpon this place ,and it will ſeeme that
 the Sermon expected the finishing of ordinary diuine
 ſeruice, as neither allwaies neceſſarily following, when
 this

this was, nor at any time presuming to be (vpon the Sabbath) when this was not : nor if the vnhallowed boldnesse of some in our time , hath aduentured to thrust the graue, religious, discrete, deliberate, and iudicious *prayers* established by authoritie out of our Churches, and forced them (against all reason) to giue place to an unlearned, vnorderly, and bould exhortation without *wisedome* or *sobrietie* (onely somewhat glorying in the shew of a hote zeale) was it not a petition necessary and seasonable, humbly at the conference to intreat of his Maiestie for a *praying ministry*? From the contempt whereof haue directly proceeded the prophannesse, the *Atheisme*, and all the want of Religion in this land , yet let no man thinke ,that either the Canons or any of the Reuerend Fathers desire that preaching may be lesse, but rather that with all modesty God being honoured in our praiers as we ought, wee maye the better be able to profit by those lessons that sermons doe giue vnto vs. And therefore it is ouer greate boldnes of our aduersaries in this, to accuse any man in authoritye in the church as an aduersarie to preaching, seing the whole scope of sundry of these late Canons prouideth better, for more and more learned Sermons, then any lawes heretofore concluded in this Kingdome; so that wee banish not preaching for prayers as you would make the world beeue, but saye as our Sauiour doth in another case, *this ought ye to haue done, but not to haue left the other undone.*

Read Can. 33.

34. 42. 43. 44.

45. 46. 47. 59.

&c.

Math. 22. 23.

Orationibus mun.

datur, 1st. 1. 1.

bus, instruimur

versique bo-

rum est si licet,

For doubtles the children of God fynd continually an excellent vse of both, by prayer (faith Isodore) wee are clesned, by reading and hearing wee are instructed: If both may be had, they are both good; If both cannot be had

had, it is better to pray. So then, to say leſſe, then their
 vncharitable accusation deserueth in this cause, wee
 affirme that they ſurmiſe vs to ſeeke to haue preaching
 negleſted, but wee know too wel, that praier are con-
 temned by their meaneſ, from which at the laſt, with-
 out great care, the negleſting of preaching muſt needs
 follow, and therefore the reſtraynt of the one, with diſ-
 cretion, to giue way to the other, is neither to delay, or
 delude the Kings purpoſe againſt an unlearned and ſcanda-
 lous miniftry; or like the shadowe of the moone at the
 bartell of Cremona, or an abuse to his Maieſtie, a ſinn
 to biſhops, a plague to the Church, or to the offendereſ,
 Intollerable Inſolencye in stead of deserued shame,
 but rather to ſpeakē truly, and as this wiſdome deser-
 ueth in the vpright ſinceriteſ of a good conſcience, an
 execution of the Kings vertuous and religious eare, an
 honour to his Princelye Maieſtie, a hollye diſcretion
 in the reuerend Biſhops, a happineſ to the Church, &
 a brydle ſtrayt enough to ſuch as deserue shame, for
 now all may leare to be longer in praier, and ſhorter
 in Sermons, because ſpeeches ouer much inlarged
 want understanding (ſaiſt Saint Anſten). And you may
 be aduifeſ heareafter to blame your ſelfe and to par-
 don others.

APOLOGY.

And thus from the generall, I deſcend to ſome parti-
 cular exceptions, as firſt, thoſe about the Scriptures to
 be read which are three, 1. The omissioſ of the Canon,
 2. The appointing of ſome corrupt Apocripha: 3. The
 traſlations. It is maniſt that 150. Chapters of the SECT. 4.

ſi con licet
 virumque, meli-
 us eſt orare.
Hesiod de ſu bo-
no.lib.3.cap.1
 D.Bridges.
 Pag.634.

Tacit.lib.3.cap.6

Frequenter in
 longum protra-
 ctiſſimo cares
 intelligentia.
 Aufſte doſtri-
 ni Christi.
 Alteri ignoſci-
 tibiſſi nūquā.
 Senec.

Particular ex-
 ceptions in the
 Liturgy, and
 firſt of omissioſ
 of the Canon.

Canon, and therein some whole booke, as the Chronicles, Canticles, and most of the Specalipse are omitted in the Rubrick, as least to edifying. This I excused in my owne heart thus, that because most of these chapters omitted, were either obscure or obnoxious to euill hearts, if read without interpretation, the Churche (in good discretion making a choyce of Sciptures which the learned allow) did omit them in the direction of the Kalender, but made no doubt, but any able Minister might read them, ouer and aboue the appointed Lessons, with some exposition of their difficulties; or for a need exchange any of them for some other chapter. But now the Canon (inhibiting all addition and exchange) doth not onely silence for ever these chapters omitted, but so many more also in our Parochiall and country Churches, where our people will not come, but on holidaies, and where reading is most needfull in publick, because fewe can, fewe do reade in private, as that a great parte of the Bible shal never be read; which, as it croseth the practise of the Jewes, and of all Christian Churches, the end of the holy Scriptures, which are all written for our learning: so it directly croseth the first intention of the booke, which projectted the reading of the olde Testament once, and New thrise every yeare, accounting of foure chapters in every day, which takes place in Cathedrall Churches onely, not in Parochiall. Now how the Church may ordaine a course of drowning so much of the Canon, and be insuscent, I doe not see.

Act. 13.15.

John. 8.34.

2.Tim. 3.16.

Rom. 15.4.

Preface except
certaine Chap-

W^m

ANSWER.

If the Church of England , for blessings the most happy, for learning the most sufficient , for sincerity of Religion the most reformed, and for Lawes and ordinations that concerne piety, the most vpright (be it spoken without enuie) of all the Churches of Europe at this day haue no greater blemish to staine her with, then the drowning of the Canonicall Scripture, which you impute vnto her. Wee are and will bee euer readie (although the meanest of many thousands that liue in her bolome) to proue her *Innocent*. Whereas , if shee haue wilfully silenced Gods truth, and vttered vnto the people *vanity and Lyes* in steade thereof, wee will mourne for the sinnes of our mother, with hearty sorrowe, and not enter into the defence of so great a fault: for, God forbid, that any partiall affection to her (who whilst she is vpon earth , may ere) should make vs transgresse against our father in heauen, who is *trueth it selfe*, but if shee haue done nothing in this case, which well besitteth not the wisdome and care of a mother (howsoever it please others to mislake her meaning) then let her great wiſdom bee iuſtified of her owne chilaren: to reade in the Church of God, the Scriptures haue beene the honour of our Liturgy, the happynes of our people, and the true and readiest directions to a better life ; but either to reade them all , or onely to reade them, our forefathers (indiscretion) did not think ſafe; ſeeing the one might bee to small vte, the other not without great profit, and both most agreeable to the wiſdom and practise of former times : for if a hundred & threescore chapters of the Canon be omitted, as you ſay (for we can be content to take your ac-

count in this case) and therein some whole booke, as the Chronicles, Canticles, & most of the Apocalipe be left out, wee nether doe in this, without warrant what otherwise refuse, nor refuse to doe with warrant, that which reasonably was practised by those that liued before, and yet are neither some things in all the bookes of *Apocripha*, nor all things in some of them, by authority permitted publicklye to bee read in our Church, and those which are (as often you haue been told) *are not for confirming of faith, but to reform manners.*

*Ad exempla vite
& formantes.
mores, non ad
dogmata corri-
manda.*

And so (as Saint *Austen* speaketh) from the customary phrase of the Church wee retayne them and read them as parts of the ould Testamēt. All which (we confessē) inpropryat you of speech onlye to bee written by *Moses*, and by the prophets, but from the time of *Artaxerxes*, to the age wherin *Josephus* wrot, the want of prophets was supplied for the continuance of the Historie of those times, by other men godly and zealous that were no Prophets, which was the true cause, that they were of lesse estimation, then all the rest of the Scriptures are; but if we shew the reputation that the *Apocripha* had, & that (as Saint *Cyprian* speaketh) these *cyprian de symb.* anciently were accustomed to be read in the Church, then neither doth this Church devise any new custom, nor by the admission of these, can worthily be iudged to silence the holy Scripture: Saint *Austin* writing against some *Pelagian Libertines* of his time, alleadegh a place out of the booke of *Wisdom*, wherunto exception was taken, that this booke was not Canonical; hereof thus Saint *Hilary* wrot vnto him: *Illud testimoniū quod posuisti (raptus est ne malitia mutaret intellectum eius) tanquam non Canonicum definitum omitten-*

dum: Vpon this occasion, amongst some other reasons, to iustifie his allegation, he sheweth first, that excepta
hunc libri attestacione, the thing that he proueth therby
 is otherwise manifest; then he saith, that many worthy
 men (such as Saint Cyprian was *etiam temporibus A-*
postolorum proximis) alleadging, *nihil se adhibere nisi di-*
uinum testimonium crediderunt: and againe, *non debuit*
repudari sententia libri Sapientie, qui meruit in Ecclesia
Christi tam longa amicitate recitari, & ab omnibus Christ-
 ianis, ab Episcopis usque ad extremos laicos fideles, pae-
 tentes, Catechumenos, cum veneratione diuina authorita-
 tis auiri: So that if in Saint Austins time, who liued
 not much aboue foure hundred yeares after Christ,
 some of these(which we call *Apocrypha*) were of long
 continuance read in the Church, and of all(euen from
 the Bishops to the meanest laytie) heard with the at-
 tention and reuerence of diuine Scripture; how can
 we iustly be blamed to retaine them, or be thought in
 this so ancient and so warrantable a custome, wilfully
 to silence the Canon of holy Scripture? Saint Hierom
 (who of al other was most earnest to distinguish these
 books frō the Canonical,yet) sheweth that they were
 anciently read: *Sicut Judith & Tobiae & Machabæ-*
orum libros legit quidem Ecclesia, sed eos inter Canonicas
scripturas non recipit: sic & haec duo volumina (intelligit
Sapientiam & Ecclesiasticam) legit ad edificationem plebis,
non ad authoritatem Ecclesiasticorum dogmatum confirmam-
dam. But if Saint Hierom who was most earnest against
 these bookeſ cannot moue you to approue(as warra-
 ntble)their reading in our Church, the content(perad-
 uenture) and the practise of the Churches reformed
 may. In the harmony of confessions set out at Geneva

August. de pra-
dib. cap 14.

Hier. in prefat.
in Proverb.

Hierom. Confess.
Sect. 1.
Confess. Helv.

this article of the Belgick confession is there approued.
Differentiam porro constituimus inter libros istos sacros, &
eos quos Apocriphos vocant, utpote quod Apocriphi legi qui-
dem in Ecclesia possunt, & fuisse ex illis eatenus etiam su-
were documenta, quatenus cum libris Canonicis consonant.
At neutquam ea est ipsorum authoritas & firmitudo ut ex
illorum testimonio aliquod dogma de fide & religione Chri-

stiana certo constitui possit, tantum ab eis ut aliorum authori-
 1562.
 Zanch. de Relig.
 cap. I. art. 4. 5.
 Pellic. in pref.
 in Apocriph.
 Chenius. exam.
 Concil. Trid. de
 Script. Can.
 Kimedo. de scrip.
 verbi dei. lib. 6.
 cap. 9.

tatem infringere vel munere videntur: Hereunto agreeeth
the confession of this Church: Zanchy giueth them the
next place to the Canonicall Scripture, and this (as
himselfe confesseth) not without warrant both of the
Greece and the Latin Church, hereunto wee may add
the testimonie of others, as of Pellic. in Chenius and
Kymedencius, all not ouer great fauourers of vs, and
whom our aduersaries may not refuse in this case: all
consent in this: Sciendum maioribus placuisse ut preter
libros vere Canonicos ex quibus fidei nostrae assertiones con-
stant, Ecclesiastici quoque ad plebis edificationem publici le-
gerentur ut sunt liber Sapientia, Ecclesiastici, Libellus To-
biae &c. From all antiquitie, it then appearing many
thinges profitable to edification, to be read in the
Church, both in the time of the lewes before Christ,
as also since, which the Church did not esteeme Ca-
nonicall, how can it be a silencing of the Scripture in
vs, who onely after the example of all antiquitie, read
some writings which were called Ecclesiasticall, and
more profitable to edification then some Scriptures,
although not of equall authoritie for doctrine of faith,
as the rest of the Scriptures are, neither was this cu-
stome euer thought vntill now of late vnlawfull and
idle, but lawfull, and of much vse, nor as one well no-

teth, can it be reasonably thought, because vpon certaine solemne occasions some Lessons are chosen out of those booke, and of Scripture it selfe, some Chapters not appointed to be read at all, that we therby do offer disgrace to the word of God, or lift vp the writings of men aboue it. For in such choise (considering the intent of the Church) we do not thinke but that *finesse of speech* may be more respected then *worthines*. And therfore although for the peoples more plain instruction (as the ancient vs hath bin) we read in our Churches some *Apocrypha*, besides the Scripture, yet as the scripture we read them not, all men know the differēce that the Church of England maketh in this point. But men shall easily fall into error when they once oppose their priuate iudgement against the Reuerend authority of their owne Church, neither is their conclusion altogether sound, that seeing *Moses* amongst the Iewes was read euery Sabbath day in their Synagogues, that therefore such Scripture should be onely read, which had the same authority that the writings of *Moses* had, vnlesse they be able to proue that it was not lawfull for any booke to be read of them, but the booke of *Moses*, which if it were true (as all men know it is not) then eyther there was no Scripture, but the booke of *Moses*, or else all partes of the Scripture was not read in the Iewish Synagogues. If they vrge vs further with the councell of Laodicea, which forbiddeth anything to be read, that is not Canonicall, we must tell them that the same councell accounteth that Canonicall which is not. Further, we must craue leue of those who vrge so strictly the reading of the whole Scripture in Churches, in what part of

*prefat. in
Ez. b.*

the world; or in what tongue the new testamēt was read in the purest times. Besides, if the authority of Saint Hierome (which you vrge against vs) may be accepted as sufficient in this case againty you, he will tel you that some part of the beginning of Genesis, the Canticles, the beginning of Ezechiel were not amongst the lewes permitted to be read of any, vnlesse they were come to the age of priesthood, which was thirtye, from whence (paraduenture) the gouernors of our Church haue restrained their voyces frō speaking (by bare reading) to the comon people, who either vnderstand them not at all (being so read) or else peruerit them to their owne harme, this is not to sylence them (as you say) but rather to reserue them to a better and safer vse, that those (who for soundnes of Judgment & knowledge are able) maye reade and expound them at seasons, which are more conuenient. This, if it weare not by lawes strictly commaunded to be obserued of all, but shoulde give liberty (as you seeme to desire) to some able ministers to doe otherwise, Ignorance (which is ever boldest) would take aduantage continually to be reading the obscurest chapters, whereby the church of necessity could not chuse, but receive greate harme, & therfore the desires of a few (paraduenture) by reason of their sufficiency not hurtfull, ought to be no motiue why lawes shoulde not be made or executed, which prevent that the worst disposed may not haue libertie to doe harme, or the weakest to receiue. The Chonic'es (some part) the Canticle's, the Apocalipse, the chapters of some Genealogyes (things wherin ignorant men haue beeene euer most forward to deale) contain (in the iudg-
ment of wise men) many things not so requisit for silly people

people to know, because they are not bound to giue an account of those things, & their imployment therein, doth not onely distract them, but make them vnable to know such Scriptures as are of more vse, and nearenesse to their owne saluation. I may say as *Salomon* doth in another case : It is modeſt humilitie to abſtayne from thēſe, but euerie foole will be medling : ſo that what ſafely peraduenture might be admitted to able minifters (ſuch as it may be you are) ought not to be a reaſon, either, why lawes ſhould not be made at all, or why libertie for not uſage ſhould bee granted to thoſe that are able, ſeeing expe‐rience telleth vs, that euerie man will be a Judge to account himſelfe able, and ſo exemptions (perhaps) reasonable from the ſtrict obſeruation of ſome Ca‐nons granted to a few, ſhall become warrants for the intollerable boldneſſe of others, and in the end bring a contempt to all uiformitie in order, from whence muſt needs follow a ruine and deſolution to the go‐vernment of the whole Churche. And ſurely if men well conſidered eyther the generall weakeſſe of many that take vpon them to expound, or the common ignorance of ſilly people mixt with a pronen‐neſſe to euill, when ſuch Scripture is read, hee muſt needs thinke the wiſedom of our forefathers in this choyce of Scripture to be great, and eſteeme the in‐ſtruſtion of the people to be the principall end that was propounded by them, this made the Vniuersitie of Cambridge to giue permission onely to ſuch, to in‐terpret Saint Paules Epiftles, as were thought in diui‐nitie fit to be admitted to the degree of *Bachelors*, because Saint Peter faſh, that in them are many

Prou. 20.3

things hard to be vnderstood, which they (that are vnde-
learned and vnstable) wrest, as they doe all other Scrip-
tures vnto their owne destruction, and for the Canticles,
which euery man now vndertaketh to expound:
Aquinus being requested by the example of Saint *Bernard*, to write something vpon them, he gaue this an-
swere, give me the Spirit of Saint *Bernard*, and I will
doe it, yet our Church goeth not so farre to forbid any
(that is licenced to preach) to expound these, but only
for reading vnto the people, admit in their roome (with-
out stopping their voyces in due season) other writings
euier accounted Ecclesiastical to be read, not as better,
but as better seruing for reformation of manners. Yet,
howsoever, they haue wrongfully accused our Church,
in this point, we are glad to see them now so earnest in-
treaters, for reading the Scriptures in the Church, see-
ing heretofore, the most of them haue beeene content
for a Sermon of small edification, but of great length,
to omit the reading of many Chapters, which might
haue beeene done at that time, so that, in true vnder-
standing, the silencing of the Scripture, was rather to
be feared at their hands, who desired to haue it indiffe-
rent, and left free for to read it at all.

APOLOGY.

Some supposed
exceptions a-
gainst some Apocripha.

SECT. 5.

*A*s for the corrupt Apocripha appointed in the Ca-
lender, it made to me no scruple of subscribing to the
Booke, with reference to the Churches intention and
doctrine, for, besides that our doctrine was, and is pure,
touching the dignities of the Canon, the reformers of the
booke, professing to haue ordered, that nothing shoulde be
read

read, but eyther the pure word, or that which is evidently grounded upon the same, gaue me reason to thinke, that how-
ever, some unmeet Chapters kept their old standing in the Calender, yet our Churchment not to urge the reading of them, in which, I was the more confirmed by that provision,

Proem to the
second Tome
of Homilies.

which under the Queenes authority was published with the Homelies, that the minister might exchage any one or other, leſſe profitable Chap. of the old Testament, for any of the new testament more profitable, & if (as Doctor Abbotts saith) of the Canō, much more of the Apocrypha. But now I perceive by the Rubrick, that the tale of Susanna must be read to the last verse, which helps to manifest the falſhood of the whole fable,

Abbotts against
Hill.
Iunus annos.
1rs in Dury.

as Ieron called it: and I see by the order of the Canons, our former liberty of exchage, & all liberty of cōſure to be repealed.

2. Pet. 1. 16. 19.

Now, how can I ſit ſciale to the reading of an uncertain tale in ſtead of the more ſure word of the Prophets, which Peter biddeth vs attend, and not to Lewiſh fables, ſuch as is that of Judith, for which no time can be found out to fater it upon:

Whiſt conſi-
quſt 1497. II.
Luther in his
Alman Bib'e
and preme
to these Apo-
cyp̄ha.

And that of Tobit, both which Luther (as I haue heard)

thought to be playes at the firſt, and after made ſt. r̄es. How can I for instruction of Gods people, read these fictions better then the popiſh Legends, or ſo well as Holintheſs or Eusebius Chroniſes? for what ground is therefor conſcience to build upon, when nothing can be certainly obſerved for doctrine, where nothing is certainly knowne for truth?

Finally, in the 13 of Daniell (as it is unfiſh called) is a repugnancy to the true ſtory of Daniels age, and beginnings of honour. In the ninth of Judith, a commendation of Simeon and Leuiſes bloody act, as ordered and blessed of God, & undertaken with praier, yea, even of that moſt outragious cruelty, in which for the office of one, they executed many in-

Deut. 14. 16.

nocēt & harmeles persons. And this woman blessed that zeale

Gen 49. 6. 7. 5.

which Jacob curſed, and God plagued as a rage. And this exception our men tooke againſt Campian in the Tower. So in the 7. of Tobit, 2. the Angel maketh himſelfe of the tribe of Neptaly, in the 12. one of the ſeven Angels, that offer up the prayers of the Saints to God, in both, a lyar. And in the latter, a lying vſurper upon that office, which none but the Angel of the covenant may meddle with. Now knowing that God hath no need of lies, I dare not read (as a part of diuine ſervice) these tales, in his presence, and the presence of his Angels and people, much leſſe allow the appointing of them to be read, especially, obſerving how idlely wee shall tell the common people of their baseneſſe, while yet we read them out of the Bible.

ANSWER.

*Whitch P 45.37.
deſcripcione.*

VVE are glad to heare you confesse that the intention of our Church was, and is pure (and I hope euer ſhall be touching the dignitie of the Canon) which in my opinion ought to haue been a ſtrong motiue both to you and others, neyther to haue diſſented from the praetice of the Church in reading things, ancient, profitable, and ſuch as were caſted by the fathers, Scripture, though not Canonicall, nor to haue quarrelled with these bookeſ, as if all that were in them, were thought by vs to be of an infallible & vndoubted truthe: we ſay theſe, firſt, concerning all theſe bookeſ, that neither doe wee, nor any in our Church retaine them, as Canonical trutheſ for doctrine, nor of equall authoritie with the other Scriptures, & yet peraduenture we may giue ſome reaſons, why theſe things miſliked by you, are not of that moment, that thereby they

they ought to be accouēed of no better authority thē
Hollinſheads or Eusebius Cronicles. We confes that we
 read(by appointmēt) the Historie of *Susanna* to the last
 verſe, but the laſt verſe(which is the greatest exceptiō
 to the History) we read not: and the Church of *Rome*
 confesseth, that it ought to belong to the beginning of *Sextus Synens.*
 the foureteenth Chapter. It is knowne that *Africanus*
 wrot to Saint *Origen* cōcerning the truth of this book:
 but what hee wrote, wee haue yet no warrant, neither
 can *Origen* or *S. Hierom* be iustly proued to bee aduer-
 saries to our opinion in thiscale, for hee that is most
 earnest against them(which was Saint *Hierom*) affir-
 meth as Doctor *Whitakers* colleth, that this storie
 of *Susanna*, of *Bell*, and the *Dragon*, the Hymne of the
 three children was commonly read in the Church of
 God, which is al, for which we desire your allowāce as <sup>Vulgata & leet.
passim suisce.
habitak de Srip.</sup> pag. 38.

a thing not new or lately inuented, but auncient, war-
 rātable, & so practised by our Church. I could willing-
 ly enter into a defence of the trueth of this History, if
 our aduersaries of the Church of *Rome* were not ouer-
 apt to make this conclusion(which is not sound) that
 whatsoeuer was aunciently read in the Church, and is
 true, ought to bee esteemed as the Canonicall Scrip-
 ture; so that, they frō truth cōcluding scripture, we are
 forced against them, to accuse them of some faults:
 Whereas , if confessing them to bee no canon-
 icall Scriptures , they or others would haue giuen vs
 leauē to read thē in the Church, as profitable to man-
 ners, wee could(without violence) haue afforded them
 the reconcilemeat of other Scriptures, and (vndoub-
 tedly)haue proued them to be most true. But howso-
 ever, the Church of England requireth not the Sub-

scription of you, or of any other towarrāt the falsehood,
 and vntruth of any Iewish fable, but to approoue the
 forme of our Liturgy, so farre, that those books, which
 anciently were read in the Church, or at least, those
 parts which containe nothing contrary to faith, may
 still retaine their auncient place in the Church, fore-
 difyng of manners, which was giuen them in the first
 and the purest times. In which (doubtlesse) the liber-
 ty of exchange, formerly left to the discretion of the
 minister, might haue continued stil, if men would haue
 tempered themselves from indiscret & causelesse neg-
 lect of publicke order: for, as Saint *Austin* well no-
 teth, *That surely he hateth his country, who thinketh himself*
neuer well, except he trauell. So, little obedience or loue
 appeareth in those men, who account it their greatest
 perfection, to oppugne the Church. Now, if *Luther*
 thought *Iudith* and *Tobith* to be playes at first, and after
 made Stories, we must tell you, that wee are g'ad to
 heare you ascribe so much, to the thought of *Luther*,
 but sory to see you ascribe so little to the iudgement of
 our whole Church: and yet, it is no reason to esteeme
 them of lesse valew, except wee wil follow the steps of
 the Anabaptists, and reiect likewise the booke of *Job*,
 seeing the *Rabbins* in their *Talid*, haue taught them to
 account it as a Tragical Comedy, and no true storie.
 Concerning the exception of *Danels* age: answer first
Bellarmino and others, who hold that there were two
Daniels, and then you may thinke your obiections
 stronger then as yet they are. It little concerneth vs to
 proue the Apocripha to bee true, who euer haue con-
 fessed that they are not Canonickall scripture, and ther-
 fore may be false: but howsoeuer they are, I must tell
 you in humility & loue, it was a bold & an vnreuered
 comparison

cōparison to make the no better then Holinsheads, or Eu-
sebius Chronicles, seeing their greatest enemies haue
willingly cōfessed thus much: that of all writings, that are, <sup>Aprocrifis qui
in volumine-</sup>
they haue, & ought to haue the next place of estimatio to the ^{litteris habent.}
Divine Scriptures: & not only these, but all the rest tear- <sup>litteris, primum post
Canonicos locum
tributimus.</sup>
med by S. Cyprian Ecclesiastical: by S. Hierom Aprocrifhal: <sup>Zanch de Relig.
cap. I. Act. 4. 5.</sup>
& by S. Austin Canonical, haue bin red in the Church,
with the other parts of the old Testament; if not in the
Apostls times, yet eversince. If Ruffinus be notdeceived, ^{Ruff.}
they were approued as parts of the old Testamēt bythe
Apostles: for when S. Hierom writ so scotnfully of the hi-
story of Susanna, & the song of the three children, he
chargeith him therin to haue rebbed depositū sicuti Spir-
itus, & instrumētū diuinū, quod Apostoli Ecclesijs tradiderit.
& S. Hierom (who is not vsually slow to defend himself)
leaueth that point vnanswered, pretending, that what
he had spoken, was not as his own opiniō, but what the
Iews obiected. And for his pains in trāslating the book
of Judith, he giueth this reason: Quia hunc librū Synodus ^{chemnitius inex.}
Nycenai numero sicut arū scripturā legitur cōputasse. Chē- ^{concil. Trident.}
nius(a mā deseruing wel, of thereligiō professed by our
church) haming proued against the counsel of Trent,
these books(wherof we speak)not to be canonical, pro-
poundeth vnto himself a question. Numquid igitur sim-
pliciter abiiciendi & dānandi sunt libri isti? and he anwe-
rēth, that we are not to cast them away, wher we thinke they
haue something in them, which are not consonant to the Ca-
nonical scriptures, but rather so to expound them, as that they
may agree with them, therfore concerning the fact of Sy-
meon & Levi, for which(as it seemeth)you are not wil-
ling to read the book of Judith, because she confesseth ^{Judith. 9. 2.}
that G O D put a sworde into their handes to take
vengeance of the straungers, blessing the zeale
which

Gen.49.6.7.5.

Ef.10.5.6.

Calu. in vers 15
Gen.34.Gen.34.ver.30.
Gen.49.

which *Jacob* cursed, and God plagued as a rage, wee must answe as others haue done, that the king of *Aſbur* is called the ſtaffe of the Lords wrath, and his hand was the rod of the Lords indignation, the Lord ſent him to tob, ſpoyle, and tread downe his people like mire in the ſtreetes. God, therefore put a ſword in his hand, and armed him, and not him onely, but as many alſo as were Stirred vp againſt any country, or Nation, or peculiар perſons, good or badde, when it pleafed the Lord, either to chaſtice his childdren for amendment and tryall, or to puniſh the wicked to their deſtruclion. Now then, the *Sichamites* without all controuerſie had grieuously offendēd, and a heauie iudgement of G O D (for their offences) falleth vpon them; therefore may wee ſay, that the Lord did arme those instruments, by whome hee did execute his vengeance againſt them. And Maſter *Caluin* confeſſeth, that *Vnius pueræ stuprum horribili totius urbis strage Deus vltus est.*

And *Musculus* ſaith, *voluit Deus insignem hanc contumeliam, tam gravi & insigni vindicta punire, ut euidentissimo exemplo monſtraret, non fore impunes omnes eos qui contumeliam, & ignominiam Iſraeli inferrent, modo corde erga ſe integro effe perseveraret:* therefore againſt reaſon and the iudgement of learned men in our church, you ſeeme to deny that God did arme *simeon*, by whom he did execute his punishment. Besides, *Judith* doth not commend that which *Jacob* condemmeth, or curfeth; for, *Jacob* reproueth there the fact, for that they did exceed in anger and cruelty; but *Judith* commendeth the zeale which they bare vnto the Lord and his lawe, for the villany that the *Sichamites* had committed, and yet, as concerning the fact of *Simeon* and *Leui*, ſuch as were not

not ignorat of that which Jacob doth utter in both places, are bold to affirme thus: *Non est nostrum, de hoc factu filiorum Jacob ferre sententiam, haud enim secundum ex*missus in cap.
externam factum considerandum est, quemadmodum in foro I.**
dicis fieri solet, sed totum relinquendum iudicio Dei, qui dubio procul hunc illius zelum adsumendum de reprobis ultionem indidit. Of like judgement were some long since, that liued in the church, of whom Beda faith, aij dicunt
hanc vindictam, quae facta est a Simeone, & Levi, domino non displicere, quod in hoc ostenditur, quia liberati sunt de manu inimicorum suorum: Sive quod Legem dei, & circumcisionem vindicauerunt, eo quod vim fecit incircumcisus super ilam que de Circumcisione fuerat. Lyra (writing upon the ninth of Judith) saith thus; *hoc uidetur falsum,* nam Jacob reprehendit illud factum tanquam malum. *Gen.*
24.49. Dicendum quod in facto illo duo fecerunt, scilicet zelus vnguisdi stuprum; & illud fuit licitum & iustum, quia non habebat iudicem, qui vellet factum punire, cuius author erat iurisdictus ciuitatis, & populus eius fautor. Et sic loquuntur hic Judith, aliu*t.* quod fuit ille modus vnguisendi, *Judith com-*
qui fuit malus & proditorius, in quantum filius Jacob frigererat mea, an the maner,
pactum habitum cum Sychamites, & sic reprehendit illud Jacob. All which considered, with that which many other Diuines haue written in this cause, you cannot but confess that Jacob and Judith (in diuers respects) *Jacob condam-*
might censure the same fact in a diuers manner, and *neth the maner,*
yet both true. The next thing which you will like; is, *and both truly.*
that in Toby, where the Angell maketh himselfe of the tribe
of Nephthaly, and in another place, one of the seauen holy
Angels that offer up the prayers of the Saints to God; which *Tob. 1.3.*
it pleaseth you to censure thus, perhaps with greater *Tob. 2.45*
zeale, then either discretion, or modesty (in both a lyer

Ruel 8.3.4.
Heb.8.2.

& in the latter, a lying Vsurper vpon that office, which none, but the Angell of the Covenant may ir eddle with.) *Iunius* is the first (to my knowledge) that findeth an vntruth in the first place, but so hard a judgement (in wisdom) might haue been well spared, considering that he cōfesfleth the place to be corrupt, which might haemoued him, either to acknowledge, that by rea'on therof, he is ignorant of the true sence of the place, or to allow of the interpretation of the learned , before him, that haue deliuered such sence as may be admitted without allowing any vntruth. *Iyra* faith, It is a figurative speach, like that in *Tob.6.vers.12.* Wher *Azarias* is interpreted *adiutor Dei*, & so are the Angels: *Ananias* is interpreted *gloria Dei*, whose sons are the Angels. Now, if it be an vflouring vntruth, for the Angels to offer vp the prayers of the Church vnto God in the mediation of his Son, we shal (peradventure) deprive our selues of a great part of their ministry, & dissolve that communion of Saints, which we professe to beleue as an Article of Gods truth. We doubt not, but Christ maketh intercession for vs, and offereth our prayers in another manner, more powerfull & effectuall then Angels can. *Zanchie* concludeth thus: *Si hos non licet inuocare, qui nos audiunt, nos trague spectant, & nos curant, quoniam legitur de mortuis hominibus?* And in the same booke, he alledgedeth this place (not doubting that this was a true Angell, to whom you give the lye) to poue that the Angels are both sent vnto vs, & yet haue their aboad (especially) in the presence of God himself: so that, these bookes (being in some sort innocent) haue tasted of much euil through the ignorance of such, as haue bin their judges. But we cannot shew our charity better, then hartily to be sorry for those, who wil needs erre.

Zanchie de oper.
Zanchie de oper.
lib.3.cap.22.

Zanchie de oper.
pag.106. lib.3
ref.30.

Ignorantia Iusti-
cis per quam ex-
culantur inno-
centes. 4.2.

ta ignorante
perfectio iniquitatis
terribilis est. &
scelere 2.1.6.

To conclude then this point, I must intreat you in the spirit of meeknesse, to take a second view of this your vnreuerend & vncharitable censure, both of his Angels in heauen, & his Church on earth: for if the Angel had made the same answere, which you alledge, that he was one of the seuen Angels, that offer up the prayers of the saints to God, he had not bin a lying Vsurper (as it pleaseth you to tearme him): for saith P. Martir: If thou read in the scriptures (note that he calleth them Scriptures, and in the margent quoth this place) that the Angels offer up our prayers, this is not done of them to instruct or teach God, but by discouering & laying them open, we our selues be the more Luc. Cor. part. 1 cap. 13. Job. 12. 15. earnestly bent to crave the helpe of God: And what discommodity should arise if we affirm this selfe same thing of Angels? Thus far P. Martir, which was taken of S. Austin: so that, you see, there was smal reason to account those blessed spirit (the Angels) Lying usurpers, hauing spoken no otherwise then truth may warrant: or else to what end were that speech of our sauour: *Se that ye dispise not one of these little ones, for I say unto you, that in heauen, there Angels alwaies behold the face of my fath r, which is in heauen.* But you cannot with a safe conscience subscribe to a translation that uttereth so usurping an untruth. Matth. 18. ver. 10; lib. 15. de Tript. cap. 13. I doubt not, but you haue wel considered, that it is (as you say) or else, as in the doctrine you haue wronged the Angels: so for the translation, you will be found, for to wrong the Church. You cannot be ignorant, that the approued translation authorised by the church of Eng land, is that which cometh nearest to the vulgar, and is commonly called the Bishops Bible, wherein according to the Latine, the words are onely read thus. *I am Raphaell, one of the seauen Angels, which stand in the presence of G O D.* I confesse the Geneva translation

readeth it as you reprove, but it was a translation never
for the notes or the text, publ'ckly authorised in our
Church, so that modesty and due consideration ought
to have examined accusations of this Nature, with
greater care, least others rightly judge, that the asser-
tions of such cannot be found that wrongfully, with-
out conscience, dare adventure to accuse both the
church, on earth, and the Angels in heaven.

APOLOGY.

Against false
translations.

SECT. 6.
A true supposi-
tion.

Iewell, Fulk,
Whitak & o-
thers.

The BB. Bible.

Touching the corrupt translations of the Psalms, Epistles,
or Gospels in the booke, they made before, no basre to my
Subscription, because I supposed that our Subscription ex-
tended, but to the forme of Divine seruice. In which, such por-
tions of scripture were appointed to bee reade, ledd thereto
partly by the wordes of Subscription, wherein wee acknow-
ledge in the booke, such a forme as may lawfully be used, and
promise to use the same partly by the Doctrine of our Church,
which iustly taxing the Papists, for adhiring to the vulgar
Latine, and maintaining, that all translations ought to bee
corrected by the Originall, made it to me unprobable, that
our Church would impose an allowance of any corrupt trans-
lations, and cheifly by the practise of our Church in authori-
sing another translation, of the Church Bible; by whiche I
made no doubt, but any man might correct the translations
in the Communion booke, where they obscured or croſſed the
sense. But you (my Lord) gaue me in this point another light,
telling mee, that we must use only, and subscribe to the transla-
tions in the booke which I also understood to be auouched,
by some other of your brethren, and lately found out to be in-
tended in the Canon for subscription, wherin it is said,
that the booke of Common Prayer, containeth nothing
in it contrary to the worde of G O D, and may
lawfully

lawfully (so) be vsed, so (a word now put in) as containing
 in it nothing contrarie to the word : and after that I do ex-
 aminio subscribe to all things contained in the three articles.
 Now my Lord, if Austin (upon the credit of many Latin co-
 pies) would not admit one word (palam), where the sense ra-
 ther required, then received it, because it was not in the
 Greeke, how shall I approue under my hand a translation,
 which hath many omissions, many additions, which sometime
 obscureth sometime peruertheth the sense, being sometime
 senselesse, sometimes contrarie; of which I pray your Lord-
 ship to take a tasf in the last page of this booke, where I will
 muster them together.

ANSWER.

IF you had continued in your former resolution, not
 to haue feared to subscribe, although some faultes
 were iustly to be found in the translation vsed, in our
 Church, you had neither opened a way to your owne
 wrong, hazarded for your curious disobedience, the
 Churches censure, nor procured our labour in defend-
 ing her at this time. It need not to be supposed by any,
 that the Church of England desireth to impose an al-
 lowance of any corrupt translation, neither are you, or
 any other, as we haue often told you, required to allow
 by subscription the translation, but onely to approue
 the forme of diuine seruice; and yet surely the care of
 this Church, since the light of the Gospell did shine
 in it, was never wanting to publish the scriptures, tran-
 lated as agreeable to the fountaines, as they could de-
 uise; and to this end, authoritie did command the al-
 lowance of that translation, which for their v-

and cost in it, is commonly cal'd the Bishops Bible, from whence if you, or any man collect that, because a new translation is authorised, and the papistes iustly taxed by our men for adhering to the vulgar, that any man might correct the translations in the communion Booke, where they obscured or crossed the sense: we must tell you, that, first for the vulgar translation, we disable not so farre, but that we are readie to confess (whether you understand the Italian, or that which goeth vnder the name of Saint Hierom) that they were vsed anciently in the Church,

*Jewel, Full wh.
Takers &c.*

Ital translat.

Lib. 2. de deft. ch.
Cap. 15. in prefat.
In Non resp.

Lib. 5. Etimolog.
cap. 7.

a thousand and three hundred yeares ago, one of them (by Saint Austin) preferred before all the rest, the other highly commended by Beza, and that of the vulgar (though with Pagian and Dryedo) we thinke it were not Saint Hieronis, but mixt, yet we can be content to say as Isidor doth of it, *Interpretatio eius ceteris anteponitur*, his translation is to be preferred before others: but for all this, both you, & the Church of Rome must know, that theie, neither are so pure, as the fountaines themselves (for no translation (whatsoever) is Authenticall Scripture) and that from hence, euerie priuate man must not take libertie vnto himselfe, to correct and amend at his owne pleasure, least wee haue iust occasion to complaine, as Saint Hierome doth, that there be as many varieties of translations, as there be booke, whilst euerie man (according to his fancies) addeth or detracteth as seemeth good to himselfe. Neyther can an error in translating, in any Church, be an argument sufficient to proue it to be no Church. And concerning the Church of England, it hath not wanted a care, and a religious care in this point, and therefore it were no reason for you, or any to reprove her

Interpretatio L.
Tot esse apud latinos exemplaria quae codices, cum quisque pro suo arbitrio vel addiderit, vel subtraxerit quod ei videatur Ecclesia nulli potest in locorum quorundam versione, ut internum desinere esse vera Ecclesia.

Whitak. cont. 1. de script. queſt. 2.
ap. 7.

her, for that wherein she deserueth prayse, onely your patience is required, to forbear all priuate corrections of translations, vntil authority from the diligent labors of learned men (wholly imployed in that busines) may establish a better: & yet the faults in this, are not such, but they may be tollerated without offence, though (peraduerture) corrected with more benefit. And seeing there is no error in faith, contrarie to the doctrine of the Church, that can be in pretence confirmed, by any reading, which we allow, me thinks the article of subscription may wel say, that the book of common prayer containeth nothing in it contrarie to the word of God, and that it may lawfully be so vsed. But say you, if *Austin* (whom I call Saint *Austin*) vpon the credit of many Latin copies, would not admit one word (*palam*) where the sense rather required, the receiuēd it, because it was not in the Greeke, how shal I approue vnder my hand, a translation which hath many omissions, &c. If your moderation had beene like vnto Saint *Austins* in this case, we shoulde haue little cause to mislike your doing, and yet the example, which you bring for your best warrant, being stretched so far, as you do, cannot iustly be reckond amōgst *S. Austins* vertues. For in that place which you alledge, he saith : *Multa latina exemplaria sic habent (et pater tuus qui videt in absconde, reddet tibi palam)*, *sed quia in Grecois que priora sunt, non inuenimus (palam) non putavimus huic aliquid differendum esse.* Now, I see not, what can be directly gathered from *S. Austins* example, for (*pala*) was not in some Greek copies, but I hope you know what *ντη γαρ η* is, which sometimes they trāslate in *propositulo*, somtimes *palam*, & if the old Latin translation want it, & the Greek haue it (as

De Script. cont. I.
qus. 2 cap. 12

Doctor Whitakers noteth) Judge whether you ought to imitate Saint Austin in this, whom the Rhenishies follow, rather then the original which is followed by our Church, and therefore the blemishes in our translation, which your zeale hath published, of omission, addition, obscurtie, perverting as senselasse, contrary, and such like; we are willing to answer them, when we come to your obiections in the last page, which wee know you cannot proue, not that you want wit, but because you are not affilsted with a good cause.

A P O L O G Y .

Exceptions 2.
about Baptisme.

S E C T. 7. From the exceptions concerning the Scriptures, I come to those which arise about the Sacraments. And though there be cause to speake of privat Communions, as on the Churches part, not so well ordained; yet I will infist upon private Baptisme, and will draw unto it that Rubrick, which saith (that it is certaine by Gods word, that Infantes baptisēt haue all things needfull to salvation, and are undoubtedly sauēd. This speech I did interpret as spoke not simply, but ex hypothesi in opposition to the popish conceit of the necessity of confirmation in this matter, that the child(hath al things necessary) that is, all outward means, & needs no confirmation(& is undoubtedly sauēd, that is as undoubtedly, as if it were confirmed). And unto this construction the precedent part of the Rubrick directed me, & the sound doctrine of our Church agaist the simple necessity of Baptisme, and grace inseperably annexed thereto, did set me in it, & then the speech seemed like that of Christ in the ninth of Iohn, where hee saith, (neither hath this man sinned nor his father) that is not in such sense as the question was asked, whether he or his father had

had sinned. As for private Baptisme by a lawfull minister, being accompanied with such doctrine, as our Church hitherto hath generally received about the same. I thought, it might be inexpedient, but not unlawfull. But (my Lord) observing since in the booke of conference, that my Lord of ^{Pa. 16.17.} London (leaving the state of the child unbaptised, as uncertaine) saith: that if it be baptised, there is an evident assurance, that it is saved (without any exception made of Gods eternall purpose). and further, that the place in the third of John (Except a man be regenerate of water, and of the holy Ghost, &c.) must be understand of the Sacrament of baptism, which conceit (if we draw the text to infants) must necessarily thrust us, as it did Austin, and other Fathers, upon the simple necessity of that Sacrament unto salvation as the like words in the sixth of John: Except ye eat the flesh, and drinke the bloud of the Sonne of man, ye cannot be saved: being understood of the other Sacrament, drew on the Administration thereof to Infants: ^{A. B. Epist. 23.} perceiving (I say) the groundes laid in that conference; and by ^{as safe,} rebelling, and adding therunto that addition to the Catechisme, ^{embod. de illis} that there be two Sacraments, as generally necessary to ^{qui lat. ca. 7.8.} ^{1. m. 1. et. 95} salvation; and the sixtie ninth Canon, which under paine of ^{apud Anglii.} suspension binds the Minister (in case of necessity) to hast to the baptizing of every weake child (the verry night not excepted): It seemeth to me, that our Churches doctrine in this point, is declining to that opinion of the simple necessitie of that Sacrament, and grace annexed thereto, which we formerly opposed. And if this be the present intention of our Church, I dare not subscribe to such an use of priuate Baptisme, neither to the former Rubrick, which being capable of a good sense, may also be taken, and hereafter pleaded (under our subscriptions) in a bad one.

The Second
Conf.
in the Tower,
and all our wr-
ters against the
papistes.

ANSWER.

WE cannot but wish that the holy pretenders of zeale had so much discretion, that those things were iustly blameable, for which they are so willing to forsake the executiō of their deuine function, & so boldly without consciēce to transgresse the lawfull ordinatiōs of a religiōus King, whose cōmaundements, eyther to limit to their owne fancies, or to censure after those opinions, which they apprehēd to be vertuous & iust, were both to cō. nit an act neuer warrantable in any age, and to v-surf vpon that throne, which they must not touch; all men that liue in the bosome of a Church, whose peace to thē ought to be dearer then 1000.liues, are to be ca-ried with that charity towards the doctrine & lawes, which it pūblikly professeth, or wherwith it is well go-uerned, that all indeuors of reconcilement, are to be bē-ded to this scope, to make it seeme both to teach & to go-vern like the Church of Christ; for there is nothing of that euideēce in the word of god, nor euer was of that vſe in the family of Gods house, which oppositiō vnbridled could not peruert, or vnhallowed boldnes misconster; there is nothing left vpō earth to the Church of grea-ter vſe, then the Sacramēts; whose chiefeſt force, & ver-tue cōſiſteth in this, that they are heauely ceremoni-ies, which God hath ſacrificed & ordained to be adminiſtred in his Church: firſt, as marks to know when God doth impart his vitall or ſaving grace of Christ, vnto all that are capable therof: & ſecondly as means conditionall, which God requireth in thē, vnto whom he imparteth grace: for (as elſwhere we haue noted) It muſtneeds be a great vnthankfulnes, & eaſily breed contēpt, to aſcribe only, that power to thē to be but as ſeales, and that they teach but the mind by other ſenſes, as the word doth by hearing, which if it were al, what reaſon bath the Church

*Book lib. 9.
pag. 116.*

In the defence
of master Hoo-
ker. pag. 95.

to bellow any *Sacramēt* vpō *infants*, who as yet for their years, are not capable of any instructiō: ther is therfore, of *Sacramēts* (vndoubtedly) some more excellent & heauenly vse. *Sacramēts* (by reason of their mixt nature) are more diuersly interpreted, & disputed of, thē any other part of religiō besides, for that in so great store of properties, belōging to the self same thing, as every mans wit hath takē hold of some especial consideratiō, aboue the rest: so they haue accordingly giué their censure of the vse & necessity of thē, for if respect be had to the duty which euery cōmunicant doth vndertake, we may cal thē truly bonds of our obedience to *God*, strict obligatiōns to the mutual exercise of christiā charity, prouocatiōns to godlines, preseruations from *Sin*, memorials of the principall benefits of *Christ*. If we respect the time of their institution, they are annexed for euer vnto the new Testament, as other rites were before to the old: If we regard the weaknes that is in vs, they are warrāts for the more security of our beleefe: If we compare the receiuers with those that receive thē not, they are works of distinction to separate Gods own from strangers: & in those, that receive thē as they ought, they are tokens of Gods gracious presence, wherby men are taught to know what they cannot see: for *Christ* & his holy spirit with all their blessed effects (though entring into the soule of man, we are not able to apprehend or expresse how) do notwithstanding giue notice of the times, when they vse to make their accessie, because it pleaseth Almighty God to cōmunicate (by sensible means) those blessings which are incōprehensible; seeing therfore that grace is a cōsequent of *Sacramēts*; a thing which accompanieth thē as their end: a benefit, which he that hath, receiueth from God himself, the author of *Sacramēts*, & not frō any other naturall or supernaturall quality in them. It

may be hardly both vnderstood, that Sacraments are necessary, and that the manner of their necessarie to life supernaturall, is not in all respects, as meat,drink, and such like, vnto naturall life: because they containe in themselves no vitall force or efficacy, but they are duties of seruice and worship which vnslesse we performe, as the author of grace requireth, they are vnprofitable: For all receive not the grace of God, which receive the Sacraments of his grace, neither is it (ordinarily) his wil, to b^elow the grace of sacraments vpon any, but by the Sacrament, which grace also, they that receive by Sacra ments, or with Sacraments, receive it from him, and not from them: for (as *Hugo* saith) These do not give, that which is given by these, and yet ordinarily (as necessary) to receive these, as those graces are necessary, which we receive by these: so that, Baptisme, though it be not a cause of grace, yet the grace which is given by Baptisme, doth so farre depend vpon the very outward Sacrament, as that God will haue it imbraced, as a necessary means, whereby we receive the same: and howsoeuer we dare not iudge those, that in some cases do want it, for the want of it, yet we may boldly gather, that he, whose mercy now vouchsafereth to bestow the means, hath so long since intended vs that, wherunto they lead: so that, we think in this discourse of yours concerning priuate, & the necessity of baptisme, that some things are misunderstood, some things misconstrued and some things false: *misunderstood*, where you make this to be the opinion of our Church, that all, who are Baptised, must necessarily be saued, or of the contrary: whereas, it is but vnderstood, as, eyther man hath evidence left to direct his judgement, or the Church hath power, to admit into the house of GOD,

*Non enim nisi
tribuit quod
per ipsam in uitac
Hugo de sac.*

cap. 3.

GOD. And for others, who want this Sacrament, although wee cannot Judge of the secret election of God, yet we haue reason to feare a denyall of that Grace, where we see a manifestation of the want of the meanes, appointed for the obtaining of it: for (doubtlesse) as one noteth, the sacrament of Baptisme in respect of God, the author of the institution, may admit dispensation, but in regard of vs, who are tyed to obey, there is an absolute necessitie: for it is in the power of God, without these to saue, but it is not in the power of man, without these to come to saluation. And yet our Church holdeth constantly, and truely (notwithstanding your doubts) as well touching other beleevers, as Martyrs, that Baptisme taken away by necessity, taketh not away the necessity of Baptisme; but is supplyed by the desire thereof. For, as the visible signe may be without true holinesse; so, the iuinisble sanctification (saith S^t Austin) may sometimes be without the visible signe, and yet these are no reasons, either to debarre the Church from imposing priuate Baptisme, vpon great peril, from this necessitie: or to conclude out of this care, that the Church declyneth to a necessitie, ouer rigorous, and such as formerly was op-pugned in our Church.

Hook. ii. 5.

*Lib. 3. Quest. 26.
Tert. cap. 84.*

Canon. 69.

2 Misconstrued the speech of the most reuerend fa-ther, the now Lord Archbishopp of Canterbury, who (as you say) made no exception of Gods eternall pur-
*D. Barlow Deane
of Chester.
Confer pag. 16.*
pose. It cannot bee ignorance, but want of charity, which maketh you to misconster him thus, seeing euen from that learned Deane, who penned the whole conference, you might haue collected what manner of necessitie, was vrged by him, his words are these in which word (Necessity) he so pressed not, as if God without Bap-tisme

tisme could not sauе the childe; but the case put, that the state
of the Infat dying unbaptized, being uncertain, & to God
only knowne: but if it dy baptised, there is an evident assurance,
that it is saued. What could be more religious & agree-
able to the doctrin of truth, or more necessary in these
presumptuous times, wherin a Sacrament of so absolute
necessity (by practise of some) is growen into such con-
tempt: which necessity, if at any time wee haue denied
(dealing with those of the church of *Rome*), It is because
ouerstrictly they bind (frō the act done) grace to the Sa-
craments, as if none that receiuē them, could want it, or
none receive that grace that do want them.

10b. 3. 6.
Read our desēce
of master Hus-
ker pag. 110.

3 False; that the place of *S. John*, is not vnderstood of the
Sacramēt of Baptisme, which you seeking to shun, least
you shold magnify Baptisme ouermuch, ought to take
heed, least you run into the contēpt therof: the one be-
ing that, wherūto al mē are inclined, & the other brin-
ging lesse hurt to the church, by a necessity ouer abso-
lute, which serueth but to make al men carefull, not to
neglect a thing of such institutiō, & so great vse, whilst
a fear to establish an absolute necessity, bredeth (by de-
grees) a contēpt of that, which is the only ordinary way
into the church of Christ in heauē, & the only way in-
to the church vpō earth. And because the Iews had ma-
ny rites, which in a larger acceptatiō, were called *Sacra-
mēts*, but in a strict acceptance (as we) only two: to di-
stinguishe betwixt these & the other, it is added (not
without cause) to the catechisme; that *there be two sacra-
mēts, as generally necessary to saluatiō*: noting, that ours (su-
ceeding two of theirs, *Circūcision & the Passouer*) retain a
necessity as theirs, more & aboue the rest: so that, the in-
tention of our church, being neither differing frō it self,
nor frō the doctrin of truth, in this point, you need nei-
ther

ther feare by subscription to give your allowance, nor doubt least your subscriptiō might iustly be pleaded to a bad sense.

A P O L O G Y .

Exceptions concerning interrogatories in Baptisme.

S E C T . 8.

My secōd exceptiō, about the Sacramēts, is to the interro-
gatories in Baptism: made to the child, & answered by
the sureties, that this fashion was carelessly & needlessly trans-
ferred frō those of years, & forefūmers to Infāts free born in
the church, I hold with Beza, Bullinger, Zepper, & others; yet
thought it not unlawful in this construction; namely, that this
professiō(made in the child's name) shold not import, either such
a distinct faith in the child, which (saith Austin) were Insanus
error: or that the faith of the sureties should availe the Infāt,
which the word rejecteth: or, that the sureties undertook that
the childe shal hereafter make good this profession, which were
Insana presūptiō: but that this profession was thus made by
the mouthes of the Godfathers, partly to admonish the under-
standing congregation of that covenāt, which Baptisme really
injoyeth to every Christian, euen as the Prophet spake to the
dead Altar, to admonish liuing Ieroboam, & the Prophets 1. King. 13. 1.
(as Christolom notes) spake to the unreasonable creatures, Homel. 3. de
Pænit.

to teach reasonable men, how unreasonable they were be-
come: and secondly, to cast upon the Godfathers, a kind of
charge, & with it, an aduantage of calling upon this childe,
when he came to yeares to knowe & answeare that stipulation
of Baptisme, which they made professiō of, as in his name,
whē he was Baptized, to shew what he shoulde haue done him-
selfe, if he had bin of years: & in this sense, I thinke it lawfull
though (perh. ps) too obscure and unneccesarie. But my Lord,
if the Catechisme, which making Faith and Repentance (that
is, the professiō of Faith and Repentance) necessary to those
that are to be baptyzed, proceeds to say, that Infants perform
this faith, and repentance by their sureties. If (I say) this in-
tend (as it doth insinuate) a necessitie of such a professiō to
be

be made in the childe's name, before it might bee admitted to
the Sacrament, as I reieet that conceipt as an error fauoring
this Anabaptist; all opinion, that faith must fore-goe the Sa-
crament of Baptisme: so, I dare not subscribe to the practise
Conser. cap. 3. +
so inioyned, and intended, and woulde wish it changed into
that course, that Bucer advised.

ANSWER.

IT seemeth, there is a curious desire of reprehension
in those men, who are willing to reprove the practise
of their owne Church, for that which is a custome an-
cient, necessarie, and of much vse: wherein wee repre-
hend not alone the disposition of such, but wee are
ready to let the world see, that the things themselues
are most innocent, which they doe reprove. Most of
them are not yet come so farre, as to deny Baptisme to
Infants (an arrow which may follow from their former
opinions, if they suffer Scisme to growe in them, and
humours to bee rules for conscience) but they are rea-
dy to professe, that there is no faith in the childe
required to Baptisme, and that to bee borne of faith-
full Parents, is as much for their admission into the
Church, as the profession of the faith, which they
make by the mouthes of others. This, as it is vnthank-
full to spurne at the indulgence of the Church; so, it
is a contempt of duty, which God requireth on
our part: there is no attainment to life, but through the
only begotten sonne of God, nor by him otherwise,
then being such for beleefe as wee ought: as if those
articles in the iudgement of God, were set downe for
all men: first, to subscribe vnto whom, by Baptisme,

the

the church receiueth into Christ's schoole; and seeing no religion inioyeth sacraments, the signes of Gods loue, vnlesse it haue also that faith wherupon sacraments are built, could there(as one well noteth)(which I am sory you obserued not before you stumbled at these doubts)be any thing more conuenient,then that our first admittance to the actuall receipt of his grace in the sacrament of Baptisme, should be consecrated with profession of beleefe, which is to the kingdome of God as a key, the want whereof excludeth Infidels both from that, and from all other sauing grace; And howsoeuer we say with S. Austin that *Infants haue not a present Actuall habit of faith* yet they haue then the foundation of that wherupon afterward they build, the first ground whereof was laid by the sacrament of Baptisme; so that without any madd presumption(as you tearing it) we may say truly of infants, that they are then beleeuers, because in Baptisme they begin to be, which continuance of time doth afterward make perfect. For if we call them beleeuers for their outward profession sake who are much further from faith then infants, why may we not without madnes or presumption, account iinfants to haue faith which haue that grace giuen them, which is the first and most effectual cause, out of which our beleeeue groweth: and whilst others that know him beleeeue not in him, these beleue in him before they know him. Now seeing then that Baptisme implyeth as Circumcision a couenant betwixt God and his people, it is to be thought that as God in that sacrament bestoweth remission of sins & the holy Ghost, binding himself as it were to bestow all other graces requisite in time to come; so every infant receiving the same sacrament at the hands of god

Hooker lib. 5.
Page 152.

Quem potuerunt illi nosse
ne habere,
isti potuerunt
habere ante :
quam nosse.
Auf.

tyeth himselfe likewise for euer , to doe and beleue what the Lord commaundeth . Now , who is there (considering this contract) that can blame either the interrogatories, or the sureties which vndertake in this stipulation, seeing the thing is required, nay, inioyned with such necessity for the Church, to exclude infants, because they cannot by their owne tongues contract, were ouer rigorous: and not to take securitie at all , for those who cannot awnser for themselves were to bee to carelesse; for the profession of faith , beeing necessarie to a publike admittance into the houle of God , what cause is there why sureties may not lawfully doe it , seeing they know they are the children of fathfull Parents , and so consequently partakers of the promise, and that they are such as would make the same profession themselves, if they were of yeares , or that the Church should not require it , euен to put men in minde vpon what condition they admit them into the Church, and to manifest a reason , why they refuse others : so that for any thing I see alledged against it, as faith and repentance are necessarie to make the Sacraments effectuall, so this faith in this case is lawfully professed by the sureties , and effectuall for the infant, whome to accept into the Church without this, were to wrong the Sacrament , and not to receive with this, were to wrong those infants, to whom the couenant belongeth by an euerlasting promise.

Sect. 19

Of the Croffe
in Baptisme.

SECT. 9.

THE last thing about Baptisme, is the signe of the Croffe which though I long held otherwise , yet of later yeares I held lawfull to bee used , taken in this construction that after the childe was incorporate into Christ and his Church by

by Baptisme; the congregation, by the mouth of the minister, as their Agent in this and not Gods, as in Baptisme, should aeknowledge their acceptance of him into their societie, and signe him with the signe of the crosse, as with an auncient token of christian profession, in token of that which the congregation hereafter expected and hoped for at the hands of this childe newly made one of their fraternitie by Baptisme. In which use, I held it no sygne from God to men, as bee the Saeraments: nor of men to God, as the bowing of the knee in prayer, but of men to men, as the Kisse of Loue, or the Ring in Mariage; no part of Gods worshippe, no part of the Sacrament, no consecrating or operative signe, no Symbolicall or Sacramental signe, no not so much as expicatorie to set out the vertue of the Sacrament, as oy'e milke, honyn, and other olde devised, but wel rejected ceremonies did; but to bee a simple significatiue rytte, to expresse the congregations hope, and expectance of this childe. And in this haue defended it, not as well imposed, but as lawfull to be used, at sundry meetings before and since my Subscription; and to persuade nice that our church intended it in this sense, I haue these reasons. First, because it followeth after the verie act of Baptisme finished. Secondly, because the words are in the plurall number (wee receive this childe &c. Thirdly, in private Baptisme, where the company expecting present death, could not hope for such a christian profession to be, after made, that Sygne was omitted, which if it had intended any consecration or operative vertue, might and would then haue beeene used; and lastly because the Godly fathers which reformed the book cast it out of the sacrament of the Supper, and all other uses where it assumed any superstitious purposes, I beleue they ment here to reduce it to the very first use and only good use which it had to make it a simple token of christian profession, and no more.

Answeſe.

It little availeth in the consideration of wise men, either to publish our owne former true opinions which afterward we indeuour to disproue, or to afford iust excuses for the lawfull practise of that church, with which notwithstanding we are not willing to consent; It being either deceipt in vs to allowe what in conscience we think not to be good, or an vnexcusablae weakness not to consent vnto that which we doe allow; In this respect of the practise of ſundry men (who are willing to ſeeine and peraduenture in truth are vertuous) the church of England may iustly complaine as Saint Hierom doth ab. *emulis nos fruſtra Lacerari, qui malunt videri contemnere praelara quam diſcere:* doubtleſſe the number is great (and yet a number deseruedly not of any great account) which will rather ſeeme to contemne, then to leарne wholesome things. Morall wise men haue thought wauering to be the greatest ſigne of an euill minde. For wiſedome cannot better appeare, then euer to will and to nill the ſame things; this being as one noteth the foundation of that truthe, *that the ſame thing cannot euer please, if it be not iust.* Let thofe the that bee wiſe conider of your ſpeach. You firſt for a long time held theſe Ceremonies not to bee lawfull (we take you firſt from the beginning of your reſolution in matters diuine) then after that lawfull; now vpon the third change vnlawfull, and paraduenture heareafter we ſhall haue better hope; I can in all humilitie and charitie grant vnto you the ſame fauour, which vpon ſuch incoſtancie I would deſire to bee granted to my ſelfe in the like caſe: but ſurely wiſe men not ſo eaſily mooued with the ſame paſſions that wee are, doe well diſcernē that it is not ſafe in matters of this

Hieronimus
Epis. 133.

Maximūm
dicitur mā'x
mentis fluctua-
tio. Senec.

Non potest
idem placere
aut rectum. Sen.

this nature, to relye vpon their fancies at all, whose opinions in things for which they contend with so much earnestnes, are continually subiect to so much change; reason euer by collection concluding thus, that whaoeuer hath bene may be, and those who haue thrise changed are not at all times when they feeme so guided by the truth which is euer the same, but rather may feare the imputation of a *double minde*, which as *1 Tim 1.8.*

S. Iames faith, is vnstable in all his wayes. Yet notwithstanding, wee are willing and desirous to heare from you such speaches, as are arguments of that loue and obedience which all men ought to beare vnto that Church wherein they live: we are content to allowe (although you haue not *fully* expressed the intention of the Church of England in this point) *That to signe the Infant with the signe of the Crosse, was to signe him with an ancient token of Christian profession: that it is not a signe from God to men, nor of men to God, (and therefore no idolatrous worship invented in our Church) but of men to men (as the Ring in marriage) no part of the Sacrament, no consecrating or operative signe, no Symbolicall or sacramentall signe not so much as expiatorie but a simple significatiue rite expres to the Congregations hope & expectation of that child; which no man can doubt to be the vertuous & religious intention of our Church: both because (as you confesse) It is after Baptisme, 2. It is saide, wee, 3. It is omitted in priuate Baptisme, 4. And lastly the signe is omitted in the Lords Supper, as not giving either vertue to the Sacrament or holinesse to the action, which were (in these latter times) vnsufferable errors, superstitiously brought in by the Church of Rome: wherein all indifferent men may see the moderation of our church, which haüing left the ordinary vse of the Crosse, in al*

Gal. 5.7

1. Tim. 6.3.4

actions at all times, (for which the practise of antiquite might haue beege soime warrant) haue onely admitted the same in Baptisme, as then chiefly requisite for a signification of that profession, which at that time the Infant vndertooke, and therein ment to continue for euer after. In this sence (which is the warrantable intention of our Church) if you haue held it lawfull heretofore, and now doe not, wee may say as S. Paule to the Galathians; *Ye did run well, who hath hindred you, that you did not obey the trueth? but wee will not censure you, but rather hope better things of you, desiring all men to remember the Apostles peremptorie conclusion; If any man teach otherwise & consenteth not to the wholsome woris of the Lord Jesus Christ, & to the Doctrine which is according to godlinesse, he is pust up and knoweth nothing, but doeth about questions & strife of words, wherof commeth envie, strife, railings, euill surmises, froward disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse.*

APOLOGIE.

Canon. 340.

But now my Lord obseruing duely the 30. Canon, made of purpose to explaine the lawfull use of the croffe, to which we are now tyed, as to the iudgement of the church (though for my reuerend opinion of that assembly I could easilly beleue that in this explication they haue bin used as were the good fathers at the counsel of Arimine, under great penalties;) I finde that our Churh professeth to retaine it for the very remembrance of the Croffe, which is precious to all that truly beleue in Christ, and in such use as did the antique fathers and churches, and by name, that by that ceremony and honorable badge the infant is dedicated to the ser-

rice of him that dyed vpon the crosse; In which construction I do not see how I can subscribe vnto it, as before I did; for confessing that I grudged the name of an honorable badge, remembred to what dishonorable Idolatry , it serued of late and yet doth in Popery, and being therupon attainted by the Peares and neighbour Churches is not yet restored in blood, and think we may say of it, as Iacob of Reuben; Thou walt fair, but hast lost thy bewty by clyming vp vnto thy fathers bed.I protest against that memoratiue use of it in the congregation and in the Sacrament , to call to minde the Crosse of Christ (whether thereby his sufferings, or his Altar be ment) as that which openeth a gappe to crossings in daily use, and crosses and crucifixes, and so any Imagery in the church and worship of God ; and think that this which hath bin abused with spirituall fornication, as a common harlot, may easily proue in that use a cunning baud to solicite the vnstable hearts of men to their old superstition , and therefore seemeth to me to be against the second commaundement, which forbiddeth all prouocations vnto Superstition , as well as the seauenth doth all incitations to Adultery.

ANSVVERE.

From dislikes seeming as grieuous in shewe, & for a long time as vehemently persued by a great number, we are now come at the last to that one point (the Crosse in Baptisme) wherein alone both antiquitie is thought to be too superstitious, and this present age, for following the same example, vnxexcusable of a dangerous & vnsufferable idolatrie : but as the Church
of

of *England*, hitherto hath not found it safe to follow the reformation of those men, who know no other means to purifie Churches, but to pull them downe; so in this shew esteemeth it safer and more vertuous, to free the signe of the Crosse from the stains of superstitions, contracted in these later and corrupted times, rather then altogether to reiect the more auncient and purer vse thereof, as men ashamed of that which was. Saint *Pauls* reioycing at the *Crosse of Christ*. Wee are not desirous in things of this nature, to satifie the Reader with empty words, but as farre as wee are able in truth, to let all men see, that both the Church hath rason to exact an obedience to that which it doeth lawfully command, and that their curiositie is without excuse, who either of singularitie or ignorance, seeme to pretend holy reasons to warrant them, in that which they doe refuse: and surely it must needes bee thought, an vnthankfull and ouer-bold accusation of those men, who dare aduenture to accuse a whole Church, a sincere and religious Church, a Church wherin they haue bin borne, nourished & brought vp; whose true doctrine hath bin the foundation of their iudgements, if they haue any, rather then they will be thought to like others, or in what things they refuse obedience to her Lawes, not to be warranted by Gods word, as the unstained actions of a sanctified, grounded, & pure zeale: as if the Church of *England*, which in the true opinion of the world is more settled, more reformed, more vertuous, vnder the gouernment of so sincere and so religious a prince, had by an vniuersall consent conspired as it were to increase Idolatrie, and established constitutions for the vniust recalling of the iustly banished superstitions of the Romish Church,

Galat. 6, 14

and

and therfore obseruing duely the 30. Canon made of purpose to explaine the lawfull vse of the crosse, to which we are now tyed as to the judgement of the church, you do not see how you can possibly subscribe vnto it as before you did. We desire all that are indifferent to viewe the reasons and vses contained in that Canon, and we doubt not but it will appeare that their motiues were sufficient to ratifie the vse of the Crosse in the intention of our Church, and to free that learned and religious assembly from the imputation, you lay vpon them, by comparing it to the Counsell of A R M I N E; First, Iewish and heathenish blasphemie derided our fathers in the christian faith, for preaching & beleeuing in him, who was crucified vpon the crosse, by which all vertuous and pure both men and times were so farre from being discouraged in their profession, by the ignominie of the crosse, as that thereby they rather rejoiced and tryumphed in it, yea, the holy Ghost so farre honored the despised name of the crosse amongst the Iewes, that vnder it, was contained all the suffering, the merits, the fruites, and the comforts of Christ's death. From hence proceedeth a reuerend vse and estimation of the signe of the crosse, in the Apostles time, signing hereby not onely themselues when they met with the Iewes, but their children which were baptised, to dedicate them by badge, as it were to his seruice, whose benefits bestowed vpon them, were contained vnder that name, and procured vnto man by Christ's death vpon the crosse. But time corrupting often with stains of superstition the best things (for if Christ tell Peter, If I wash thee not, thou shalt haue no part with mee; Peter will Ioh,13,8,9. answere, Lord not my feete only, but my hands and my head) so apt are we to ouerdoe that which wee finde to bee



firablevnto vs) The signe of the crosse in the more ignorant times of the church that followed after, became so loaden with a continuall and necessarie obseruation, full of superstitious Idolatry, as it it had beeene for all occasions, a compleate armour to euery Christian, and that nothing could bee well,either begun , continued, or ended, that was not first hallowed with this signe. From which ignorant opinion , blemishing a thing of vertuous and good vse , the Church of England desiring to free the signe of the Crosse, doth not commaund or allow the publick vse at any other time but in Baptisme, and that first, as no part of the substance of that Sacrament, adding any thing to the vertue or perfection of Baptisme. Secondly, nor as a meanes of admitting of any into Christis flock, but as a lawfull outward ceremony , and honorable badge , whereby the Infant is dedicated to the seruice of him that dyed vpon the crosse. In respect whereof, the very name hath and shall bee honorable amongst all true christians to the worlds end: and therefore your comparison, of those in the conuocation for making of this Canon, to them in the councell of Armine might haue beeene well spared, seeing the periculers of both beeing duely waighed, wise men may easily perceiue the beginnings, the proceedings, and the conclusion to bee farre unlike : and therfore I must tel you, though not with so much severity as the caule deserueth , you could not with all your studie, haue found out a comparison more vnbefitting this cause, & more presumptuouly injurious to the King and the whole Church; which, that the reader may better vnderstand, wee will briefly set downe ,as others haue done, from the begining to the end the proceeding of that councell. After

CONSTANTINE s death, whose wisdom suppresseth the greatest heresy, & whose vertue taught the whole world religion; CONSTANTIUS his sonne raigned, one rather seeming not so euill as hee was, then beeing in trueth, so vertuous as hee seemed, whom to haue settled in a right opinion in his Fathers time, had beene a duety of good seruice toward God, a meane of peace and quietnesse to the church of Christ, a labour easie, and peraduenture, as pleasing as the suggestion of those, who were the vnnaturall corruptions of a well disposed sonne, of so vertuous a father. CONSTANTIUS, by the perswasion of the ARIANs, devised to assemble all the Bishops of the whole world, about their great controuersie; but in two seuerall places: the Bishops of the West at ARIMINA in Italy; the Eastern at SELVIA the same time; amongst them of the East there was no stoppe, they agreed without any great adoe, gave their sentence against heresie, excommunicated some cheefe maintainers thereof, and sent the Emperour word what was done: whom doubtlesse it much offended not, that an heresie of that nature could not from the authoritie of wisdome obtaine strength, which it is like had not beene so much fauoured by him, if hee had not esteemed the daunger in the word to bee little, whilst their meaning, as they pretended in fence, was all one; but I lay the greatest part of the blame for this euill vpon AELIAS LEONTIVS Bishoppe of ANTIOCH, that fauoured the ARIANs (for mildnesse and yeelding in some Bishops made the whole church bee troubled with that heresie) who scratching his head, white for age, said whē this snow is meltē there will bee much durt; as if the bishops which were to succed him, would not suffer the

Sozom. lib. 3
cap. 19.

fame Hymnes(it is like of *gloria patri*) agreeable to the Nycen councel which he did, they had at *Armine* four hundred which held the trueth, scarce of the aduersē part four score.

But these obstinate, and the other wearie of contending with them therupon, by both it was resolued to send to the Emperour, such as might informe him of the cause, aud declare what hindered their peaceable

Ex parte nostra leguntur homines adolescentes, parum docti & parum cauti ab Arianiis autem multis ienes calidi & ingenio valentes veterno perfidie imbuti, qui apud regem facile superiores extiterant, Sulpitius, lib. 2, Sozom. lib. 3, cap. 18, Rufin. lib. 10, cap. 2, Hieron. in dialo. contr. Lucifer, agreeimēt; there are chosen on the Catholick side such men as had in them nothing to be noted but boldnesse; neither grauitie, nor learning, nor wisdome. The *Ariani* for the credit of their faction, take the eldest, the best experienced, the most warie, and the longest practised *Veterans* they had amongst them: the Emperour coniecturing of the rest on either part, by the quality of them whom he saw, sent them speedily away, and with them a certaine confession of faith ambiguously and subtilly drawne by the *Ariani*, where unto vnalesse they all subscrived, they should in no case bee suffered to depart from the place where they were; whereby many vexed with hunger, and violent detention, yeelded vp their conscience as captive to those penalties that were vrged vpon them: yet as it seemeth by some others, what error soever was concluded in that councell, was rather from the obscurity of the Greek word, then from any penaltyes: of which Saint *Hieron* faith thus; *In gemini totus orbis & se Arianiū esse miratus est.* Now, what can there be in the late graue and reuerend conuocation of the clergie of *England* answerable to this councell? First, for any thing that I know there was amongst them no faction. Secondly, they dealt not deceitfully with the king to obtaine an allowance of what they concluded. Thirdly, no man was vrged

ged by compulsion, or detained vpon penalties to giue his consent; onely in this one thing, peraduenture not vnlike, that the councell of *Nyce* had on her side foure hundred, whereas the *Arrians* (these inuentors of new opinions) had not foure score: besides I doubt not, but what was practised with the Emperour in this coun- cel, the contrarie was done with the King at the con- uocation , and so consequently you haue little rea- son to thinke that they were vsed as the good fathers at the councell of *Armine*, for all men see that such as the Catholicks made choyce of as Embassadors for their part, to the Emperour at that time, such the Scis- maticks selected as solicitours of their cause , and fol- lowers of those petitiōs which were deliuered vp: some in whome nothing was to be noted, but boldnesse, nei- ther grauitie, nor learning nor wisdome. Which if you confesse, and thereby would coulde your selues to haue the trueth, but to haue also the same euill choyce of Agents, as the catholickes at that time; we say this were to wrap his sacred Maiestie in the ouersight of *Constantine*, and for excusing of your selues, to lay an iniurious imputationvpon one of the grauest, the most religious, the most learned and vertuous conuocations that ever were assēbled in this church: wrong not your pretended sincerity & zeale ouer much in your vnchar- itable & vncomly cēsuring of that meeting frō which wee doubt not but holinesse and piety shall receiue strength and comfort ; and the church very shortly shal be blessed with a conseit and happy peace, striue R- gai, Syn- not against the retaining of that which the auncientest fathers so much commend, called it the Lords sygne , the badge of Christ's Kingdome, the note of patience, of humility, of the death of Christ, of his triumph, from

*Signum domi-
nicum. Insigne.*

R- gai, Syn-

*volum patien-
tiae, humilitatis,*

mortis Christi

triumphi.

Buccula censu-

cap. II.

these

Bucer in cen.
cap. 21.

these beginnings men may not ignorantly proceede to become in the end direct enemies to the cros of Christ, this made master B U C E R modestly to speake concerning the retaining of the sygne of the crosse in Baptisme in our church; *Signum hoc non tam quod est usus in Ecclesia antiquissimi, quam quod est admodum simplex, & presentis admonitionis crucis Christi, adhiberi nec indecens, nec in uile existimo, si adhibetur, modo pure intellectum & religiose excipiatur, nulla nec superstitione adiuncta, nec Clementi seruitute aut vulgari consuetudine: a il which considerations are and haue beeene obserued in our church, and therefore I cannot: but maruell how you should compare it to Reuben ascending to his fathers bed, the one being an agent of much euill, for which hee lost his beauty, the other onely an innocent sufferrance of some euill, by which, if any blemish were contracted to a thing faire, for you say, (Thou wast faire) It is more fit the spots to bee put to an eulasting baniſhment: and therefore discretion would haue forborene those speaches, which follow, seeing wee must tell all the world, which often by others hath beeene proued alreadie, That the Crosse in Baptisme as it is uised in the Church of England was never either a spirituall harlot heretofore, or a bauy now, and consequently his vse no way forbidden by the first table, which will better peraduerture appeare in that which followeth.*

A P O L O G I E.

A Gaine, if by it the childe bee dedicated unto Christ, then is that done by it (at least externally) which was before done both effectually and solemnly by the Act of Baptisme it selfe, which must imbrace either the sacrament of insufficien-

cie to the same point, for this addition of idlenesse and superstition in either, whereof it is made unlawfull (at least in the imposers) and upon as good ground to bee refused, as those other ceremonies which Popery draineid from antiquitie, and all reformed Churches haue religiouly cast out.

Act.15:28.
1.Cor.14,26;
Gal.4,9
Basil. de natali
Chri.
Zanch. Com.
pend. Loc. de
tradit,

A N S V V E R E

VHere men are willing to dissent from the ancient lawfull practise of their owne church, either because they are desirous to bee like others, or because they cannot long indure to be like them selues, It is strange with what care they are subtilly cunning, to finde out probable excuses wherby they may seeine to the common capacitie of man, for to erre with reason. If when wee admit into the church the Infant by Baptisme, wee than also signe him with the crosse, in token of that warfare which hee promiseth to vnder-take: shall wee therefore conceiuue that either the sacrament is impeacht of insufficiencie in that point, or that this addition is idle and superfluous? It is ouer much confidence and rigour to conclude thus; wee derogate nothing from the sacrament of Baptisme, when wee call the crosse ~~a token of our warfare for Christ.~~ For there may bee many signes of one and the same thing, though not alike excellēt. Baptisme is a sacrament ordained of God, and a seale of his promise, teaching vs also that we are Chrits soldiers & must fight vnder him, choosing a ceremony ordain'd by the church in the purest times, in signe and token also of the same warfare, and as it was not superfluous in the Lawe to declare one thing by many signes, as namely, mans vncleannessesse by circumcision, purifying &c. So it must not bee accounted needless vnder the Gospell to make

make that plaine by words or signes, that at the first cannot so easily be vnderstood, Saint Austin saith that the whole action of our Redemption, is signified vnto vs by the day of the nativity of Christ yearlye celebrated, and also by the Sacrament of the supper, but after *Aust. Epist. 190.*
ad Ianuarium. a diuerse sort: for the day of the Nativitie is onely a memoriall thereof, the other a Sacrament. The same may be said of crossing in Baptisme, and of baptisme it selfe; the one is a more externall & accidentall signe the other a substantiall Sacrament, neither is this signe in the number of those vnecessary things which are a burden, or not to edifyng, or one of those beggerly rudiments which bring vs into bondage againe; or one of those which Popery drained from antiquity and all reformed churches haue cast out: but a signe for vse of great antiquitie in the Sacrament of baptisme: now things that are significant are not all equally significant, for a sacrament saith Saint *Austine*, is when there is such a remembrance of the

Sacramentum thing done, that there is also something signyfied *est autem cum* which is holily to be received, so that howsoever many ceremonies are retained in the church significant *re- memoratio si,* *ut aliquid etiam* for those ends, furtherances of piety whereunto they *significari inten-* serue, yet we neither do, nor dare account them significant as the sacraments, which represent christ, and are rather to be receiued then done, the other rather to be done then to be receiued by vs. If this signe then of the crosse haue not beene drained from Popery, as you imagine, but of ancient and publike vse in *Tertullians* time, who liued within lesse than a hundred yeares after *Saint John;* If *Bucer* in his censure of our Lyturgy, *P. Martyre, Hemingius, Beza,* and diuerse others of the reformed Churches (as shall appeare hereafter) ac-

Act. 15:28,
1 Cor. 14:26.
Gal. 4:2

count

count it to bee lawfull as it is vsed and retained in this Church; we cannot but tel you and the whole world, that the curiositie of some few, is no iust preiudice to antiquitie: nor thele sleight occasions either warrant to your conscience for disobedience, or in the opinion of wise men, any great imputation to our Church.

A P O L O G I A

If by this signe the Infant be dedicated to Christ, then is this signe a meanes by which Christ is worshipped, and so will-worshippe is raised repugnant to the word; for this is plaine, that every action referred to God, to set out any part of our devotion and auetie to him, is worship. And againe, it is confessed by the learned, that in dedication of the Temple at Hierusalem, mens houses, the Priests, the Altars, or whatsoeuer was dedicated to Gods service or protection, the very ceremonies, as beinge built upon a word of God, were parts of Gods worship, and concluded against the Popish dedicating ceremonies, that we now may use no other meanes or rites of dedication then the word, Sacraments thanksgiving and prayers such as Constantine onely used at the dedication of the Temple which he built at Hierusalem. Add here to that the Papists which abound in significant ceremonies for dedication do hold them all to be meanes and parts of Gods worship: finally yet if he that dedicated an Altar to an Idol were as Austin saith, the worshipper of an Idol in that dedication: then they that dedicate a child unto God are in th. & dedication worshippers of God, and then the meanes of that dedication must be the means of his worship, which for man to deuise de nouo and impose is to teach for doctrine, mens traditions.

Mat.15,9
Col.1,20,22,
Zach.de Rede.
in precept. 1.
P Mart,lo Co.
Clasf. cap.9
Hol. de Origin.
tempor. libi 4^a
cap.1 & 2.

Lib. 6 de S.
conse

A N S.

ANSWERE.

THERE is no pleawe so willingly heare, as that which striueth for the sincerity of Gods worship, for that being mans duety and happinesse, yet because easilly corrupted, least of all permitted to mans liberty (God hauing prescribed an exact forme how hee will be honored) wee ought all of vs, both to search out and to further those holy obseruations, which are free from superstition, & do serue vnto this end. *To dedicate the infant by this signe to Christ, is to make this signe say you a meanes whereby Christ is worshipped, and so will-worshippe is raised repugnant to the word of GOD, a thing surely not fit either to bee commanded or performed by any that are vertuous in our Church.*

It seemeth that in this more then ordinary curiositie of zeale, you haue neither rightly waighed what it is to dedicate in that sense which the Church taketh it, nor how many, and of what nature are the parts of *externall diuine worship*. For every action referred to God (of which kinde pearaduenture this is not) to set out any part of our deuotion and duety to him, is not of necessity worship; for as in Baptisme wee are incorporat into the death of christ, which was ignominious vpon the croffe: so by this signe we doe externally testifie to the world, that we haue cōmended our selues (for it doth not please you to say *dedicated*) vnto his seruice, of whose death, merit, and profession we are not, nor euer purpose to bee ashamed; all which wee testifie by signing this signe in the seat of shame, without any proportion or resemblance with diuine worship. Only we acknowledge(as D.Whitakers noteth) that this is an anciēt ceremony from the first beginning almost of Religion, and the christian church; the reason wher-

of, as hee noteth was this; *Vt Christiani qui tum inter Ethnicos vinebant qui a fide alienissimi essent, se se omni ratione Christianos esse declararent, atque testarentur publicè,* That christians, who then liued amongit the Heathen, and such as were aliens from the faith, might publickly testifie and declare themselues that they were christians.

For with this signe (by reason of the contempt of the crosse which all others had) the christians were accustomed to marke and signe themselves, as with the ensigne of their owne profession; which being the custome of those times (as Doctor Whitakers noteth) and no more then is performed at this day, wee cannot but wonder at the cauelling of such as make it any part of Diuine worshippe, and at the pecunishnesse of those who from hence would conclude a will-worship inuented from humane reason.

All men may knowe that there was vnto the Iewes, and so is and shall bee in all Churches vntill the end of the world, besides the Sacraments in the exterrall worshippe sacrifices, oblations, and such like, which are not the inuentions of men, but traditions of the church which (in matters of this nature) hath authority to appoint daies, places, and things furtherances and parts, though not of the immediate, yet in a large phrase, of the exterrall worshippe of God of which external worship, some parts belong to obedience, doing and fulfilling the morall precepts, some other to the obseruation of outward ceremonies, and yet euen these are not all of one nature, nor of equall nearnes to the principall parts of the outward worshippe : for the ceremoniall worshippe, which hath and shall bee in the

Church in all ages, consisting in things and actions, is thus distinguished : into those wherein the worshipe consisteth, & into those which are annexed to it. Here amongt the Lewes were Temples, Altars, Persons, Garments, Vessels, Times and such like, but with vs (as one noteth) they are for number fewer, for signification more famous, for vertue more excellent, for obseruation more easie. And howsoeuer wee can bee content, to say and thinke, that it is not lawfull to worshippe God with any other externall and ceremoniall cihora, Auk.

Zanch, in Deca.
pag. 413.

Numero pauci ora, significatio ne Augu. iota v.r
ture tractiora & obseruauia. cihora, Auk.
Zanch.

worshipe then is warranted in his word, by his owne allowance : yet if any thing bee varied, which is not commanded of God, or added, nor as essentiaall, but accidentall, and not as necessarie, but as indifferent, pertaining to comelinesse, order, and edification, wee cannot think that there is any change in the worship commanded, nor any new worship brought in without warrant. For example, Christ celebrated the Supper at euening, the Apostles and the Church after the, in the morning; shall wee say therefore any thing is added or detracted in this Sacrament ? no. because Christ did not command that this should be celebrated in the euening as he did, but only that we shoud do that which hee did, not at that time wherein hee did it, so that the auncient Church (as wee may reade in *Iustini Martyr*) mingling and delaying the wine with wa-
ter did not therefore or thereby change the institu-
tion of the Supper, whereof there may be a twofolde reason; one that the wine which Christ gaue to his dis-
ciples, might be so allaid for any thing wee knowe, see-
ing the Apostles haue set nothing downe to the con-
trarie and therefore probable that the ancient Church receiued it from them. Secondly, because the ancient church

Church did not adde this in the Sacrament, as an esse-
tiall necessary thing pertaining to the substance of the
Supper, but as accidentall to signifie a mysterie; the
like may bee saide of many things in Baptisme, where
eithet by adding or detracting to alter things other-
wise not essentiall in Baptisme, and therein stil follow-
ing the lawes and ceremonies of that Church wherein
wee liue, is not to change either the sacrament of
Christ, or to prophane it by addition of any wil-wor-
ship; to ordaine then new diuine worshippe, is to adde
vnto his word: which thing is not lawfull, seeing the
word is necessarie, bindeth the conscience, deliuereþ
the substance of diuine worshippe, and hath nothing
in it expressed indifferent. Now to adde hereunto, is to
ordaine somewhat, as a thing absolutely necessary, &
pertaining to the essence of worshippe, and which so
bindeth the conscience as the word it selfe, and there-
fore they adde not to the word, which by the consent
of the Church, do ordaine any ceremony in the exter-
nal worship (obseruing the limitations of order, com-
linesse, and edification) not as necessary, but as a thing
indifferent and free, binding the conscience not out of
the qualitie of the thing, but onely from hence, that it
is commaunded: for as there are (as the schoolemen
say) somethings which are *mala quia prohibita*, some-
things which are *prohibita quia mala*, so there are some
things *mandata quia necessaria*, some things *necessaria*
quia mandata, of which kinde in Baptisme we account
the crosse.

But as wee neither allowe vnmeete, nor purpose the
stiffe defence of any vnnecessary custome heretofore
vied in Baptisme, so wee knowe not yet any reason why
infants should be the worse, if at their first admission

into the Church of Christ, if at the time when they are deliuered as it were vnto Gods owne possession (for the Church and euery member thereof, as Master *Zanchy* noteth, ought first of all to offer it selte to God) ceremonies fit to betoken such intents be vsuall with vs, as in the purest times they haue beeene. Hereby putting the whole congregation in mind that the Infant thus admitted into the church, hath by the promise of his fucciess renounced all obedience to the enemies of God, & surrendered vp himselfe for euer vnto his seruice who suffered for his redemption vpon the cros. This being then our innovation, and the beginning of that profession wherein wee purpose to contine w^t to our liues end, to haue either besides the thing, which is Baptisme, a significant signe which is the crosse, or to call it a dedication (seeing the Greeke word *īx̄ān̄īc̄o* is by the olde translatour of the Bible, sometimes translated *dedico*, sometimes *in̄t̄io* or *innouor* (which *Quintinus* obserued at the fift canon of the councell of *Gangren*) cannot be, in my opinion, from the word *Dedicate* to make the crosse any part of diuine worship: for though our dedication bee not such as the dedication of the Temple was (and therefore the comparison ynsily alledged in this place) yet godly men (as *P. Martyr* noteth) are then visibly consecrated vnto God when they be washed in holy Baptisme, and hereof to haue a signe externally to signifie their intention, or this signe to bee the crosse cannot in any reasonable construction bee the inuention of a wil-worship.

And if this signe bee lesse lawfull at this time, by the blemish it may seeme to receiue from Popery; It is not impossible, but that sometimes they may judge as rightly, what is decent about such exterrnal affaires

Vnde Encoria
mouala.

Loc. Com.
Part. 4. cap. 19.

affaires of God, as in some greater things what is true.

The Hebrewes did dedicate and initiate their things not by simple and bare words, but by adding of outward rites, signes I meane, and tokens which might bee seene, not that they taught any holinesse or di-

uine quality to bee in those things (for seeing it is in the soule, these are not capable of it) but so they thought because the rites beeing instituted by G O D (whose authoritie in this case the Church now hath)

those things which were consecrated, might become instruments of the holy spirit, by which the faith of

Loc. Com. lib. 4
19. lib. 4. cap.

men might bee stirred vp; this is the opinion of P.

Martyr. Seeing then our dedication, as shall appeare afterward, is not as you imagine, wee conclude, that it is neither vnlawful for the church to adde ceremonies, significant in this kinde, as accidentall parts of the externall worshippe, nor (though wee yet graunt you not so much vnlawfull amongst those for to account the crosse, beeing neither by our church esteemed as a meanes) of diuine worshippe, nor imposed for Doctrine, being but the tradition of men.

APOLOGIE.

IF the childe bee dedicated by this signe, then either initiated as the ~~con~~ importeth or consecrated hereby as the worde ~~wyp~~; If the former then Baptisme is made void, if the latter, then the crosse is operative, and to say trueth, in use of speach, to dedicate unto holy use, and to consecrate is all one; nor can it bee replied that dedicated is as much, as declared to bee dedicated (though if it were so, this signe shoulde come into a needles of-

Chanaek
Chadael

fice, yea into that for whih Baptisme was ordained) for beside
that the phrase is not used, the verie words of the Canon do
reiect that sense, by confessing our Dedication by this signe to
be such, as the ancient fathers before Popery did use.

Illir. Clavis
script.
Bel. Ide cult.
Sanct. lib. 2, ca. 5
Martyr. io. Co.
Clat. 4, 9.
Orig. Humil.
8. in diuini. Ter.
de Coto. mil.
Cyp. Epist. 6. &
ad Demet &
rest. adver. 9.
Iud. lib. 2. cap. 1.
Hier. epist. ad
Demet. radem.
Amb. Ser. 49. &
50.

Athanaf. de In-
car vbi. Basili. de
Sp. Istan. cap. 37.

Aug. tract. in
Joh. 110. &

Maahal of the
Cross. fol. 24.
Bellar. de Imag.
lib. 4. cap. 30.

Confer. pag. 73.

Rheus. Annol.
in 1. Tim. 2,
Stapt. prompt.
part 1

Bellar. demis. lib.
2. cap. 15.

Marshall of
the croſſe.

Mislaſte in be-
neſticiſ crucis.

Now it is plaine, that saving the verie point of adoration
and worship, with which popery crowned this Idoll, there is
nothing ascribed to the croſſe, in or out of Baptisme, by the
rankest Papists, but the fathers are as deeply ingaged in the
same. So, if we use it as the fathers wee hold it to be so ne-
cessary for our defence, as was the bloud of the paſſouer upon
the Israelites poſts, or as the marke on their foreheads in the
ninth of Ezechiel without which none can be ſafe. For ſo
did the fathers, and we take the ſoule to be feneſed by the croſſ-
ing of the body, and the croſſe to haue vertue of conſecra-
ting the sacramēt or the chilæ: of driving away diuels with-
craft and diseases, of ſtrengthening againſt temptations. And
if we will excuse the fathers by ſaying they ſpake thus rela-
tive, with reſerue to the croſſe of Christ and his death, nei-
thers.
Maahal of the ther will all their ſpeaches heare this reſeeſe, nor haue we at
all diſtanced them from the Papists, who ſay as much for
themſelues: and then what Popiſh ſuperſtitioñ is that, from
which we haue purged it? Specially if I ſimateſtie were truly
informed at the confeſſione, that in Baptisme the Papists ne-
uer ascribe any power or ſpirituall grace therto (as indeed he
was not) witnessc their writers, and how either ſkilfully or
negligently haue we under the faier name of the Primitiue
and Apoſtoliſt Churches, reduced it to that uſe of holineſſe
and conſecration, which in the name of the Papists could not
haue beeſne borne: I confeſſe my Lord I had rather thiſke
ſome committies to whom the penning of this Canon was be-
truiſed to haue failed therin then miſdeeme all that reverend
aſſembly to haue intended ſuch a meaſing. But ſo long as
this iinterpretation ſtands as the miſde of our Church I ſhall
ſearc

feare it iustly, knowing how under the couert of phrases, the maine points of trueth haue beeene surprised, and therefore may be againe. So I conclude, that as the Israelites bore that alter for a signe, which for Sacrificing they could not haue suffered, so for a simple significatiue signe, I could haue borne that of the crosse, which for an altar of dedication I cannot approoue.

ANSERE.

VVHILST some men, in the sincerity of an vpright minde, haue laboured with humilitie to giue satisfaction to contentious spirits, both those persons runne more speedily from vs, whom wee desire to ouertake, and also a common enemie surpriseth vs with aduantage, making vs to seeme in the eye of the world to bee of their minde, because with greater moderation we abstain from that vehemēt zeale to reformation, that others more rashly are trāsportedit with; so that in this case, the labour is neither easie nor safe. For to answe our brethren at home with that trueth and freedom, which both the cause and our loue to their persons doth chalenge from vs, is but to open the mouth of the common aduersarie, as if wee spake and thought as they doe, and out of this feare, to suppress our answe, were with much weakenesse to betray the trueth.

This consideration, as it is not of small importance in the whole cause, so especially in this point concerning the crosse, where the diffence of a lawful ceremony, may easily bee thought the erecting of that Idol, whereunto the most superstitious in those later times haue beeene corruptly perswaded to giue honor.

For mine owne patt in satisfaction to the Church
of Christ (whereunto I owe the vttermost of that
simple talent which G O D hath giuen mee) I
Protest, that neither out of malice I oppugne
our brethren at home, nor willingly would bee
thought to Patronize the least error of the Church
of *Rome*; neither, I hope, hath any thing euer passed
my pen with so sleight consideration since I was able
to deale in this caule, whereof I cannot giue a suffi-
cient reason that it is farre from the defence of any error
of the *Romish Church*.

And therefore in my opinion, the late Au-
thour of the Protestantes Apologie hath dealt
somewhat unkindly with mee and others, to al-
ledge vs as witnesses for their side, but most in-
considerately, to the disaduantage of his owne
cause, who now in the latter end beeing driuen
from Scriptures, Fathers, and Councelles, are
compelled to support themselves with the *wres-
ted mistaken Testimonies* of such as haue and are
willing to fight against them, and yet if wee
erre of what valse we are our errors to conuince a
trueth?

The daunger of this euill, if it were fully con-
sidered by our brethren that will needes striue
with vs, would make them forbear all fur-
ther contention in this cause; and loyne with our
Church in ceremonyes, as they doe in doctrine,
that all like the children of the same wombe might
bee readye as with one heart and one voyce,
so resist their subtil and malicious attempts, who
vnder colour of Religion, and the Catholike
faith, seeke treacherously the ruine, and subuer-
sion

sion both of this Church ; and this common-
welth.

And therfore (in the Iudgment of all wise ,
and religious men) vnexcusible is their paynes,
and trauell, who extend their witts to the vttermo^t
st of that they are able , to deriuue an enuye
vpon that gouernment , (as Infecte^d with Popish
superstitution) wherein , hitherto they haue lo-
ungly peaceably and plentifully bene brought.
vp.

It seemeth that the vse of the Crosse in Bap-
tisme offendeth not so much , as that the Infant
by this meanis dedicated to Gods seruice; because
(say you) If dedicated(at which word you take all
your offence)then either *Initiated* or *consecrated* (for
the words in the Hebrewe doe onely signifie one of
these two)of which if we graunt the first,you peremp-
torily conclude that Baptisme is made voyde, if the
second that then this signe is *operative* and hath ver-
tue in it: and yet (say you) in the true vse of
speach , to dedicate and to consecrate is all one;
I am sorry that in matters of this consequence
for which men can perswade themselues that it
is warrantable to forsake their flockes, that at the
last, the conclusion being summed vp , it should
bee onely a contention of wordes; yet I must
tell you that to speake properly , and as men
of Iudgment haue done before vs ; to conse-
crate is to make of prophane thinges holy ; to
dedicate is when they are appoynted to some cer-
tayne G O D ; for to dedicate or Initiate the Com-Par,49
Greekes called *μανι* and *μενι*,but to consecrate *ινδειλην*,
ινδιλην and to sanctifie *ινδιλην*,for to sanctifie as Peter,
P.Martin,loc.

Martyr faith, is nothing else but to apply to diuine & religious vses, or to prepare himself to offer some thing to God.

Now if it may appeare(as doubtlesse it will)that not onely religious things were dedicated, but other thjngs also, and that their dedication was in another kinde, without any worship diuine, but by first vsing what inconuenience wil follow, if in the whole action of baptisme, and those prayers that are vsed, the Infant be dedicated, which in the canon is ascribed vnto the crosse, that being the onely exterrnall ceremonie expressing the intention of the whole act? Thus *Danids* house was dedicated, for which was made the thirtieth Psalme: the walles of a citie. *Nehem.* 12. 27. were dedicated, which was nothing else, as *P. Martyr* faith, but that the wals of a citie being made vp, the people together with the *Leuites* and Priests, and also the Princes went thither, and there gaue thanks vnto God, because the walle; were reedified, and prayed that the city might bee righteouslly vsed. This kinde of Dedication was called by the Hebrewes *Canach*. The other which was *Chadash*, was to consecrate things holy to God. Now, which of these you vnderstand to bee done by the crosse in Baptisme, it will not bee greatly material against ys, seeing the verie act of Dedication or consecration dependeth not vpon the signe of the crosse, but yet so said, because the crosse is an anciet significant conuenient signe of that act of dedication or consecration which is done in Baptisme, by the worde and prayer.

For our Dedication in Baptisme is as it were, a surrendering of al that ticht which our parēts, or our selues might haue in our selues into Gods hands: wherein as

in the dedication both of the Temple and the Tabernacle, God gaue a manifest signe that hee tooke possession of both: so it standeth with reason, that on the Infants behalfe, hereafter to put him in minde, and for the present to admonish those that are lookers on, that the minister signe him with that badge, which is the ensigne of his merit & victory, whom the child must serue. The ancient vse of the crosse at all other times was for infidels, but in Baptisme for the good of bee. leeuers, which is intended still: but as they haue done in this, so they exclude the crosse in the dedication of Temples, as if it were all one to build a house to God, and a parlour or Kitchin to our selues; wherin though I allow not greatly, the superstitious number of twelue in the building of Churches: yet I am not altogether of their opinion, who hold crosses vnmeete at the dedication of Temples, which if some corruptly haue v-
sed to a false end, wee cannot but mislike their super-
perstitious intention, and yet retaine that warrantable
signe, which wel becommeth that place, which ought
to be the religious Schoole-house of Christs death.

If wee may credit antiquity in the storie of *Iulian*, when
 hee looked the intrals of beaults (for south-saying, *inuenit crucem coronatam*, hee found a crosse with a crowne,
 from whence some colletted Christian religion to be
 perpetuall, and that *Iulian* could not ouercome it, o-
 thers *Angustias & quasi carceres ornis*; but peraduerture
 more truely, to signifie an euerlasting Crowne pur-
 chased by his death, that suffered vpon the crosse; be-
 sides, in the garments of those Iewes which sought to
 reedifie the Temple at *Iulians* commaundement, there
 were imprinted crosses, as if that power that suffered
 ignominiously vpon the crosse, would testifie the

sozou pag.
108. Nazian, or
in Iul. t.
P. Diac. &c.

strength of his arme , even in that which they most contemned , shall wee then bee ashamed of that badge ? or bee vnwilling to dedicate our selues vnto his seruice by that sygne , which was the note of his fearefull power to such as resisted his right hand, and so farre honored by the holy ghost that it often expresseth the whole merit of his passion, by the bloode of the Cresse, so that if strange conclusiōns be not vrged vpon vs, It is neither to make Baptisme voyde, to say wee are dedicated by the Crosse, (ascribing that to the signe which is done in the whole act) nor to make it , or Baptisme operative in that fence , to say that by Baptisme and so manifested by that signe, we are consecrated to gods seruice , and that consequently, our dedication by this signe, is such as the auncient fathers before poperye did vse.

But least the Innocencye of the auncient tymes, should seeme to be a warrant for the simple vse of the Crosse among vs, (who thought it ever Honor and vertue enoughe to treade in the harmelles steppes of our forefathers) you laye an equall burthen for this corruption vpon them, as if nothing were ascribed to the Crosse, in or out of Baptisme by the rankest Papists (saving the very poynt of adoratiōn) but the fathers are as deepeley ingaged in the same ; this If I had vittered, the Church of Rome would Iustly haue thought, that I had done them a great honor , in allowing their superstitious abuse of this signe, sauing onely in one poynt, to be the verye same for vertue, and power, as the auncyenter fathers did ascribe vnto it; so that whilst you desire to make the Church of Eng land as guilty of

of superstition in the vse of this signe, as they are now of the Church of Rome , you Inconsiderately and perhaps vntruely make the rankest papists no lesse Ignorant in that poynt, then the auncyentest and purest fathers haue bene before them: whatsoever is capable of corruption (as the best thinges and actions wherein man concurreth, of necessity are) (for wee haue all corrupted our owne wayes) comineth not vpon the sodayne to that height of euill but that more evident markes of the former Integritye remaine, which in continuance of time, are not onely blemished, but whollye turned into another corrupt nature.

This is evident in that great and Antichristian defection of the truthe, which was not all eclipsed or overshadowed at once; but Ignorance breeding superstition; superstition never satissying it selfe in the surmised acts of religion, but erring in the excesse, as prophanenes in the defect, hath added daylye to the first corruptions, that she is nowe as the heade of a smalle riuier, which sendeth forth but one stremme, which cannot knowe her owne daughter in ,continuance of time, being growne like vnto an Ocean, by the manyfold additions offundrie and straunge waters.

The Histories of former ages doe record vnto vs the beginning , the increase the perfectiōn of the growth in the superstitious corruptiōns of the Church of Rome ; and howsoeuer all agree not , when this defection beganne , yet most men knowe , that there was a time in
the

the priatiue age of our fathers, when few or none of the ceremonies of the Church were infected with such corruption as now they are. So that the feueritie of those is ouer great, who would wrap the fathers immediatly succeeding the Apostles time, with the same superstition (saue only in the point of adoration) wher. with the Papists are iustly accused to bee infected at this day : I confesse, when the Papists are charged by vs to haue corrupted the truth, by rehearfall of many false miracles done by the signe of the crosse, they alledge the testimonies of all fathers, saying (which you confess, but I doe not) that they haue esteemeed no otherwise of the crosse then the fathers of the Church haue done before them. Wee then say for satisfaction in this point, that it had beene equall and right in you, before the imputation of so much corruption to the blessed memory of those holy men, to haue shewed what the Papists ascribe vnto the crosse, what the fathers, and what wee; No man can deny, but that God, after the death of his sonne, manifested his power to the amazement of the world in this contemptible signe, which peraduenture gaue iust occasion, beeing the instrument of so many miracles, that corrupter times, as those that succeeded were, did ouerburden it with fables and worshippe, the one false, the other Idolatrous, both seruynge to poysone the after ages with dangerous superstition : the Church of *Rome* at this present, differeth from the ancient fathers, as we differ from them, in making the very crosse wherupon Christ died, to bee a relick, and all other crosses to be as Images: and lastly the vere figure made in the ayre, to haue a spirituall and diuine vertue, to cast out diuels and to worke miracles, and as Bellermine saith *Terret & fa-*

Bellar.
Marshall.

gat demones, pellit morbos, & omnia mala; sanctificat ea
 quibus imprimitur; which vertues or some of which, if
 God manifested in the croffe in the dayes of our fore-
 fathers, to ascribe the same vnto now, is not to say
 truly as they fathers did, but superstitiouslie to err
 with the church of Rome, as if the power of healing
 which followed annoynting in the primitiue church,
 might be a warrant either for the annoyncting vsed a-
 mongst papists at this day, or imbolden any man to
 say that nothing is ascribed by the rankest papist (for
 that is your phrase) to annoyncting, but the fathers are
 as deeply ingaged in the same; so that whilst our
 church professeth the vse hereof as the fathers did,
 they neither tie themselues to the example of all, nor
 can be iustly denied to haue the warrant of the soun-
 dest fathers for the vse hereof. For the moderate vse as
 now it is retayned in the church of England seemeth
 to be an apostolicall constitution, being accounted as
 a thing aunciently & generally receiued in Tertullian
 ans time, who was within two hundred yeares after
 Christ, and within lesse then a hundred yeares after,
 Saint John, in which shortnes of time, it were Iniury Confer. pag. 73
 to think, that a superstitious Idolatry, should gaine ^{74.}
 that honor, to be accounted an auncient and a reuered
 sygne. And therefore in my opinion lesse excusable is
 their fault, who laye the imputation of false dealing
 with his maestie by the Bishops at the conference, be-
 ing informed (but as you say) (*vntruly*) that *the papists*
neuer ascribe any power or spirituall grace in Baptisme un-
to the Croffe; surely wisedome must account it if not ma-
 lice, yet great rashnes to giue the ly to those reuerend
 persons, in answere whereof I only say thus much; that
 what the Bishops had informed his maestie in this

Sanctitas acce-
dit rebus cum
signantium cru-
ce.

point, his profound knowledge like the oracle of
 God, addeth (*and I finde it to be true*); and questionlesse
 in 1. Tim. 4
 Bellar. de miss.
 Lib. 2 15
 Signum crucis
 est ceremonia
 omnium com-
 munissima et
 antiquissima
 Aust. Tract. 118,
 in Iohann.

thole places alledged in your margent, do not proue
 that in Baptisme the papists ascribe any power or
 spirituall gracie vnto the crosse: but onely make it a
 most auncient and most common ceremonie, with-
 out which no Sacraments can rightly be performed.
 Wherein if following Saint Austin they go to farre,
 yet it is iniury to charge them with that which is
 none of theirs; and for our selues we say, & I doubt
 not but shortly it wil be proued to all the world, we
 haue purged the crosse in baptisme from all that po-
 pish superstition which did cleave vnto it, and there-
 fore you need not excuse that reverend assembly by
 laying the fault vpon some committyes, seeing a little
 before you are not afraid to accuse them, for dealing
 with others, for the making of the Canons, as the fa-
 thers were vsed in the councill of Arrieyne, and whom
 immediately in the words following, you iealously sus-
 pect, *under the couert of phrases to surprise the truth;* but
 as wisedome and iudgment is their honor, so reverence
 and obedience is our duety. So then to draw to a con-
 clusion in this point (leaving the full defence of the
 crosse to others of more iudgment) we cannot but con-
 fesse that we haue read many things in the ecclesiasti-
 call histories, and the fathers in commendation of this
 signe, which at first peraduenture not euill gaue oc-
 casion of superstition to those that followed: many
 things we confesse to be fabulous & vntrue, soethings
 perhaps counterfeited by Satan, other things true but
 not availeable to warrant the blindnes of after times:
 scme things which in those times might well be
 tollerated but not now: some things which euen in
 these

*Hooker. Lib. 5.
Sept. 65. Pag.
165, 68.*

these times, & in our church may iustly warrant the
use of the crosse amongst vs: for as one I carnedly obser-
veth (which may giue the indifferēt reader satisfaction
in this cause) betwene the crosse which superstition
honoreth as Christ, and that ceremonie of the crosse
which serueth only for a signe of remēbrance, there is
as plaine & as great a difference, as between those brasē
Images which Salomon made to beare vp the cestern
of the Tēple & (sith both were of like shape but of vn-
like vse) that which the Israélites in the wildernes did
adore, or betwene the altars which Iosias destroyed;
because they were instruments of meere idolatry, and
that which the tribe of Rubē with others erected, near
to the riuier of Iordan, for which also (as you do) they
grew at the first into some dislike, & were by the rest of
their brethren suspected yea hardiy charged with ope-
breach of the law of God, accused of backwardnes in
religion, vþbrayded bitterly with the fact of Peor, and
the odious exāple of Achan: as if the building of their
Altar in that place had giue manifest shew of no bet-
ter then intended Apostacy, till by a true declaration
made in their owne defence, it appeared that such as
misliked, misunderstood their enterprise, in as much as
they had no intēt to build any altar for sacrifice which
God would haue no where offered, sauing in Ierusalem
only, but to a farr other end and purpose, which being
opened satisfied all partes, and so deliuered them fro
causeles blame: so likewise touching the signe & cere-
mony of the crosse (which for a simple significatiue
signe your selfe can allow) we no way finde our selues
bound to relinquish it, neither because the first inuen-
tors thereof were but mortall men, nor least the sense
and signification (namely to dedicate) should burthen
us, as the authors of a new ghospell in the house of god

Of kneeling at
the Communion

SECT. 9.

nor in respect of some cause which the fathers had more then we haue to vse the same, nor finally for any such offence or scandall as heretofore it hath beene subject vnto by error now reformed in the minde of men.

A P O L O G Y

My last exception about the sacrament is about the kneeling at the communion, which for my owne part I neuer stcked at, as at a thing unlawfull to be vsed, because it is administered with a prayer ouer euerie receiuer, and for that it is not unlawfull, nor (if superstition had not staynd it) unfit to take such a token of Gods fauour (as well as the fauours of a prince) upon our knees. But my reverend Lord this so extreame urging of it, in the Canon as to make the only omission of it (in a poore man who of a tender conscience and in detestation of the late popish and Idolatrous vse thereof shall forbear it) so deepe a cause of seperating a man from all part in Christ's death, as that the minister himselfe shalbe suspended if he suffer him to communicate, seemes a charge of more waight, then an indifferent ceremonie shoulde beare, & such as thrustethme upon a breach of gods commandement, either in doing against persuasione, or forbearing the Lords table. And this makes me dout how I can subscribe thereto, and calleth to mind Tacitus obseruation, that the mutuall hurtes of the men of Lyons and Vyenna were so often & cruel, that a man might easily see, they fought not alone for Nero and Galba.

Math. 15. 6.
Zanch. compe.
de Trad.
Histor. Lib. 1. cap

ii

A N S V V E R E.

Where the weaknes of man hath no other strenght, and his soule by reason of sinn, no other meanes of saluation, but In and By the couenant betwixt God and him; there we are especially to make account of those duties, which are Signes, and meanes, of all that which religiously is to be performed on our partes: this the fa-

fathers haue expressed vnder this one name of *Deuotion*, which some of them not vnfitly tearme the marrow of our burnt sacrifices as if our burnt sacrifices without this, were like the offerings of Caine, without fatnes. Now as man(as Damascen speaketh) is composed of two natures, Intellectuall and sensible; so he oweth and is to offer vnto god a two fold deuotion, the one spirituall, which consisteth in the inward minde, the other corporall in the outward humiliation of the body: this latter is rather for the furtherance of our selues & others, in the waies of piety, thē as a thing of it selfe *Iohn.4.* acceptable to God, who being a spirit, is to be worshiped in spirit & truth: yet by this external gesture(the bowing of the knee) as by the manifest figure of our humility which corporally we performe: our inward affection cherefuly is stirred vp, with alacrity & dili-
gence to discharge what belongeth to his inward worship: the vse of bowing the knee, when we either *begg* or *receive* any thing from Gods hand, hath beene ancy-
ent and warrantable in Gods church, and it is no lesse
comely & behoueful for vs vpō our knees, to beg that
the cupp of his blood may profitably and effectually
passe to vs, then for our sauour himselfe prostrate to in *Luk.22*
treat, that the cupp of his passion might passe frō him.

For seing all men in the time of that action, whilst the minister uttering the words in the administratio of the sacrament praye , that they may be preserued in body and soule vnto eternall life, are then(vnlesse they be carelesse of so great a benefit) humbly prostrate in their harts, and begging with all, the assistance of his grace to receiue it worthely: all other offices of religion may better wāt the bowing of our knees then this one, whereof by reason of our sinnes we may iust-

Medulla Holæ
caustorū,
Lib.4.Ortho-
dox. fid cap.3

ly feare to want the benefit, and wherein we hope to receive our sauour and all his merits, at whose name all knees are to bow both in heauen and earth; & therefore our kneeling at the communion, as one well no-teth, is the gesture of piety, for if we did there present
Mr. Hooker, Lib. 5, Sect. 68. Pag. 183.
 our selues but to make some shew or dumb resemblance of a spirituall feast; it may be that sitting were the fitter ceremonie: but comming as receiuers of in-estimable grace at the hands of God, what doth better beseeme our bodies at that hower, then to be sensible witnesses of mindes vnfaignedly humbled? and if the example of our sauour ouersway any mans conscience in this case, we must tell them that the church hath varied euен with allowance, both the time and the place from those which our sauour vsed; and in this our Lord himselfe did that which custome and long vsage had made fit, we that which fitness and great decency hath made vsuall: which externall decent humility if any ignorantly haue stayned with superstitution, it is not their voluntary seruice without warrant in doing more then they ought can priuiledg vs contrary to reason and the commaundement of our owne church to performe less then we should. For seeing, all locall bodyes must haue some position in all that which they do or suffer, what could be thought of in this action more conuenient for both, then kneeling, which fitly serueth to expresse our humility in receiving so vnspeakeable a fauour, and withall to set forth the offering vp of our thanks, which, prostrate vpon our knees we desire god to accept in his owne sonne? wherein doubtles if all men had beene wel instructed(nay if many had not been taught the contrary) without lawes euен reason it selfe would haue tould

tould them that nothing was better beseeming there
uetence of this act, then hartely to begg & humbly to
giue thāks, for so vnspeakable a benefit vpō theirknees.
And therefore you haue truly considered (waighting
the thing it self) that it was neither vnlawfull nor vn-
fit vpon our knees to take such a token of gods fauour,
wherein how far euē at ordinary times, others in for-
mer ages haue gone before the presumptuous stubber-
nes of our dayes, saint Hierom and others may wit-
nessse. For howsoeuer the motions of the body cannot
well be, vnsesse the minde before be prepared with the
same affection, yet euē that inward inuisible humili-
tione of the hart which gaue strength to this outward
receiueth strength from it: and that which went be-
fore that it might be done, receiueth increase from it
in that it is done: which decent behauour if any mis-
like because what the church thinketh fit to be done
it pun isheth sharply when it is not done, these take
vnto themselues a libertie, that whilst the church cen-
sureth worthely the disobedience of such as heare not
her voice, these ouer boldly censure the church in that
her voice, is not guided by their tongues. And if the
punishment of excommunication be thought by any
ouer greeuous for the omission o fso indifferent a ce-
remonie (which in your opinion is a small offence)
you must know that wise men cannot account the
offence small, where the disobedience is great; and
the disobedience cannot be little, where there is a
contempt of those lawes which the church doth
make:nay as the servants answered Nahaman the Sy-
rian, if you had beene commaunded any great thing
especially in the humility of our soules to

receive

de viris Illust. in
Iacobo, et epist.
15, de laudibus
Marcelli, Ter-
tull, ad Scap, et
Lib. 3, ad Ver.
Mark, cap. 18.

Ille interior in
uisibilis qui e se
fecit augetur ac
per hoc cordis
affectionis qui ut
ferent illa pre
cessit, quia et
facta sunt cresci
t, et facta sunt
Aust. de cura
pro mort, capes

receiue so great a benefit, ought we not to haue done it? and therefore how souer we pitie their case, yet vnexcusable is the error of those men who chuse rather to want the food of life, than to receive this blessed sacrament, then to receive it, they must prostrate vpon their knees, as if answere to some subscription wherwith some others had stablished the same. I seeke him that kneeleth in obedience and reverence, especially knowing his owne heart to be cleane. At this point, and seeing no reason sinistly to suspect the virtuous intentiō of this church which professe an viterabolishing of al superstitious ceremonies. And therefore if you thinke the reuerend fathers of the church to deale with you and others in vrging of these things, as the men of Lyons and Vyenna, whose hurts being often and cruell, shewed that they fought for some further end the for Nero and Galba: it is but your want of charity and not their fault. Neither do I se how that act can be fitting to this purpose, seeing as the trāslatour of Tacitus doth tell you in the margent; *the first inhabitants of Lyons had beene driven by force out of Vyenna and therefore were iustly to hate them as uniuersal usurpers of that which was theirs.* Which in my small vnderstanding can beare no proportion betwixt the bishops and those which refuse subscription, against whome if severity be vsed (I dare protest for some of them vpon my knowledg) it is with much griefe, and for no other end but for the vnitie & peace of this church. And if any man be excommunicated in this case, I dare not excuse him seeing our sauour commaundeth vs to account him as a heathē that will not heare the church, who notwithstanding doth not give him to Satan to condemne him but to correct him, & therefore I hope we may be bold

Tacit. Histo.
Lib.1; cap.11.

*Math.. 18
Excommunicatus
hosti non datur
quasi damna-
dus sed corri-
gendum. Aqui-
nas.*

to

to conclude as the church doth, that kneeling at the communion is a ceremonie lawfull, and fitly com-maunded to be vsed &c. and that those iustly are ex-communicate who refuse to doe it.

A P O L O G Y

To end, my last exception is at those words in the order Of buriall.
 T of Buriall, wherein we pronounce a sure and certaine hope of resurrection to eternall life ouer the departed, and
 probly to haue our perfect consummation and blisse with him.
 I was wont to defend the booke herein thus, that the church providing a generall order therin for her children, meapt not to urge the application thereof to every person, and in that sense subscribed theretos But now I finde by the Canon that a minister is bound to bury every corps, valesse the party stood excommunicate with the greater excommunication, & then to use the forme prescribed in the booke: whence will issue that be a man never so hereticall or exorbitant, never so vyle in life, or in death impudent, valesse he stood excommunicate &c. The minister vnbosould discern betwixt the cleane and uncleane, whose power is to bynd & loose, who by an other Canon is tyed to suspend from the communion every notorious offendour, must pronounce an assured hope of this mans happynes, and pray to be consummate & blessed with him, which is to speak good of euill; and (which god abhorret) to iustifie the wicked.

Canon, 53

Mathew, 16.19
John, 20.23
Canon, 26,Esay, 5, 20
Proverbs, 17, 33

A N S V V E R E.

AS in a great variety of Lewels, affection & iudg-
 ment do not easely agree which to valew and
 esteeme of most worth, so amongst all those vertues (the
 true

Gen.4.26.

*Amor tenuit in
Cruce, quem
non tenuit in
sepulcro.
1. John.4.*

2. Cor.13.

Caritatem

*Charitas operis
multitudinem
peccatorum
3. Pet.4.8.*

true ornaments of a Christian life) which severally are deuided vnto Christian men, all being excellent, it cannot easily be determined, which excedereth; but leauing the rest, and following the blessed contention which Saint Paule maketh concerning Faith, Hope, and Charitie; wee say Abraham testifyeth for the first, who beleueed, and it was accounted vnto him for righteousness. Enoch taught the assurance of Hope, who religiously expecting a better life, gaue beginning to the publicke inuocation of Gods name; Lastly, the patterne of true Charitie was Christ himselfe, whose loue being stronger then death, held him vp on the crosse whom Death was not able to hold in the graue; nay God maketh Loue, to be himselfe, in that hee maketh himselfe to bee loue, and who so abideth in loue, to abide in God, and God in him, and howsoeuer there can be no Christian life, where these three remayne not, Fayth, Hope, and Charitie, yet the greatest of these is Charitie. For if we had all faith, so that wee could remoue mountaines; yet if wee wanted Charitie, we were nothing: Faith is the foundation of the Spirituall building of Gods house, Charitie the roofe, without which the best are, but as houses vncouered that cannot long continue: there is no iust reason to denie our loue vnto our brethren of the same promise, (who are the sonnes and hoyres of the same life with vs) except sin: nay though they sinne, which wee ought not to loue in them, yet we are not warrantted to leau off our loue; though they leau not sin. For euen out of this vertue of charitie we can afforde them a couering to make their sins in our opinion to seeme lesse, Charitie still directing vs in other mens falles for to hope the best

best. And therefore even those whom wee ought to ex-communicate (if we had authoritie) we dare not pronounce as absolutely cut off from the attainement of euclastic life; the one is the discipline of the Church, to cut off for a time that which is euill; the other is our peculiar charitie to hope that that may be good, which is cut off. And therefore such men who haue no other interest in their brethren, but to hope and to speake the best thinge, can no way receiue preiudice, if (following the commaundement of the Church) they pronounce of all liuing within her bosome, a sure and certaine hope of resurrectio to eternall life. And pray to haue with them their perfect consummation and blisse, not taking vnto them the exact iudgement of God himselfe, who onely knoweth such as belong vnto him, in which men may erre as well (though not so easily, nor so often) in those of much outward holinesse, as in them that are openly prophane, and therefore in both we thinke and speake onely as we are warranted by Hope. Wherein if our charitie shall exceed the happinesse of any that so dyeth, it shall be no hurt to our soule to pray to haue our perfect consummation and blisse with him, of whom charitie made vs so to hope and to speake, though he be not faued: this being the intention of our prayer, that all dying in the bosome of the Church shall haue part in the triumphant (with whom we desire from the communion of Saints to partake, not as they in Gods secret iudgement may bee, for so wee thinke it not lawfull to speake of the best that are, but as our charitie maketh vs to hope of them, and as the church teacheth vs to speak) with this our brother, and all other departed in the true faith of his holy

*In Ecclesia sum
multa lapsi, ex-
tra ecclesiam
sum multa oves*

(name) for so we suppose him to be; for howsoeuer his stomes may be manifest and publick in this life, yet we dare not esteem him in death impenitent; neither can any authoritie belonging to vs, so warrant vs to distinguish betwixt the cleane, and the vncleane, but that in charity we may both hope and speake better then the secret iustice of god will permit: and yet neither speake good of euill, seing we thinke as we speake, nor iustifie the wicked seeing we acquitt but them, whome we haue no authority to condemne; following in all things a christian charity which there is little feare should be ouermuch, especially in these dayes wherein it is prophesied that it shall wax cold.

A P O L O G Y

Of complaints
& conjectures.

SECT. 12

THese are mine exceptions, for as for some incommodious phrases and speeches, I hold it my duty to take them in the fairest sense, till cause be giuen to suspect a worse; and now (my Lord) I humbly beseech you to consider that I haue not revoked my former subscriptions, but onely refused a new; that I had reason for that I did and that which I doe, that the interpretation of ambiguous things make them good or euill, that it is neither straunge nor unfit, to chaunge the iudgmint as the evidence chaungeth. And if I can obtaine any thing of your Lordship, let me craue the repute of an honest man, how ignorant or deceived soever you take me to be. And for the rest I will now speak as a dying man counting my selfe after twenty yeares ministry (painfully I thank god peaceably as his church knoweth, would god I could add fruitley) spent in the churches seruice, utterly cast out of seruice and of all meane maintenanc

tenance, charged with a wife, and ten children in a poore estate.

ANSWER

THERE are few cōsiderations that more effectually do moue pittie, then where the innocēt are wrapēd in a misery procured by the offence of others; and I confess for my owne parte, I neuer heard or thought of the iust depriuation of any of tollerable desert, but I hartily lamented, that those things should seeme so greuous in their iudgment, as to defraude the church of God, of their best indeauours, and to sylence themselves from the preaching of the gospell, that might be through a blessing so benificiall to many, & being imposed by a woe, could hardly be neglected without a curse. This hath made me earnestly and oftē to pray that the thirst of Innovation increased in many by the coming of his maiestie vnto this kingdoime, did not inforce men through the euill counsell of some hypo-criticall brethren, lealously to suspect, and malitious-ly to deprave the ceremonies and government of the church, when they had least cause. And amongst those manifould misteries which accompanied the King into this land, this is not the least, that when a strong continuance of a settled truth, dispersing all wandering opinions vnder a learned prince, was more then hope-fully assured to be the blessing of our Land, that then, euen then there should be an increase both of papists and puritans, as if both had discouered an extraordinary fauour, to be shewed to either; but I can better satisfie my selfe in those of the church of Rome, then in the other, for all men in affliction which surely though

not

not simply, yet comparatiuely was their case) are ouer apt to flatter themselves in all changes of a state, that some thing will ease them, but most especially then, when they see fauours and mercies almost not denied to any. But it is the distemper of euill humors that maketh false constructions, or collections from a mercifull Prince.

Now for your selfe and others , who injoyed your libertie, fauour, preferment , and all other benefits with, and beyond men of your owne time , and perhaps of your owneworth , yeelding your obedience and subscription to the gouernment and rites of this Church, in the daies of *Queene Elizabeth* of famous memorie: after a learned conference for satisfaction, wherein the best and most Iudicall that desired reformation, yeeldeed: after exceeding care , and Zeale manifested in our dread Soueraigne, after the most religious and sincere conuocation of the cleargie , that euer was in this Church: wherein the whole scope was a purer reformation of all that in manners and ceremonies wa: thought faultie : now I say , to refuse to subscribe, whereas before you had often done it, vpon some suspicio[n]ous feare without cause, that the intention of the Church was altered, I wish you could as wel satisfie others, and the whole flocke of Christ , then committed to your charge , as I can beleue that you are perswaded that you satisfie your owne conscience. A wife and tenne children are strong motiues, but to flesh and bloud: thinke I pray you, and thinke seriously of Christs Church, how many of her children (as farre as in you lieth) are frustrate of nourishment by your meanes ;and thinke that the ground of this losse eyther to your selfe, or to the family of Christ, is your owne

owne want of conformitie, which more iustly is to be lamented, by how much more, God hath blessed you with excellent gifte, but I trust the Church shall never need their paines, that loue not her peace, nor desire them to speake, that haue not yet learned to harcken vnto her voyce.

APOLOGY.

Innow beseech your Lordship to remember, that most of us haue beeene peccable in Israell; and that if some mens rashnesse, draw reuenge upon vs, Aemilius hath faulted, and Rutilius is beaten; one Mardonchay hath not stonped, and all the jewes must perish for it: And say we cannot conforme in euerie poynt; you know who said, the varietie of Ceremonies did commend the unitie of faith: and would God you would thinke that our labour in the Church might doe more good in one yeare, then the Ceremonies will while the world standeth: and though in your wisedomes you thinke the retayning of them to make unto the Churches increase and benefit, is it unpardonable that wee should thinke another course better? haue not our men sought Chyna by the North-east, and by the North-west passages? Doe not some Physitions set upon the Chollicke by cold medicines, other by hotte, the one Sedando, the other Discutiendo? Doe not marynars seeke the safety of the shipp, by persuading some to boylc sayle, others to strike it in a tempest? And what though now you haue great aduantage over your poore brethren, yet may it bee good Counsell which Hanno gaue upon Hannibals victory, that it should be used as occasion of making the better peace, with the Romanes, Cum pacem dare potius quam accipere possent. O my good Lord will it not bee enough

to keepe safe and wellserued your iurisdictions and perso-
 all dignities? not enoughe to deuide the honours to your selues,
 and labours to vs? Is there no feare that upon the casting
 out not of Caananites, but borne Israelites at once, whiche
 this subscription will doe (for I know you are nothing neare
 the reckoning in your owne diocese) wyld beasts should multi-
 pley and devoure the land? pardon me if I prophesy that
 when all is done, and the heat spent, your lordship will finde
 some want of vs as did Alexander of Pomeno, King Henry
 the eight of his Cromwell: and then perhaps either not a
 minde, or not meanes to remedy that whiche might haue easly
 beeene preuented. In whiche your Lordships shall not be able
 to deuide eyther faults or comforts with vs, seeing we as the
 Lord knoweth, forbeare upon the point of conscience, your
 Lordships seeme to stand upon tearms of your pleasures, I
 say yours, as perswaded that his excellent Maiestie would deny
 you nothing that you shold ioyntly and earnestly seeke, for
 the peace of the Church of God. The Lord God direct your
 Lordship and your brethren, as becommeth your great years,
 learnings and fuctions; as for me I shall pray alwaies for
 the Kings Maiestie, and the state, for you and the Church of
 God, and henceforth striue to liue as an honest and peaceable
 private member of that Church, in whiche I was not so happy
 as to stand a publike, though honest and peaceable minister.

Your Lordships alwaies to com-
 maund in the Lord

JOHN BVRGVS.

Curt.
Holling.

ANSWER.

THERE is no part of this whole Treatise, which so vnwillingly I answeare as this last; wherein many things are vttered with so much passion, as eyther our feueritie in replying, must exceed the vsuall moderation which wee desire to hold, or else we may iustly be suspected, to betray the cause and the persons whom we should defend. And therefore without any other answeare, we will only put you in minde of those harsh speeches, which may peraduenture in this discontentment be agreeable to your fancie, but are no way futable to your cause, nor verie well becomming a man of your place. First in these words: *I now beseech your Lordship to remember that the most of us haue beeene peaceable in Israell, and that if some mens rashnes draw reuenge upon us, Aemelius hath faulted, and Rutilius is beaten; one Mardochey hath not stooped, and all the Iewes must perish for it.* Can you beleuee that your depriuation is a reuenge which some mens rashnes hath drawn vpon you? Is the proceeding of the reverend Fathers, for the vnitie of the Church, as if *Aemilius had faulted, and Rutilius should be beaten?* or can you in your own conscience compare it with the perishing of the Iewes, for the not stooping of one *Mardochey?* assure your selfe none of them are so transported with ambition, nor so incensed with any particular contempt offered vnto themselues, which they could not easily haue remitted, if their remissenesse in this had not hazarded the Churches peace. And therefore doubt not but your selfe and others can well testifie that some of them haue dealt with your selfe, and diuers

in your case like fathers with their owne children, leauing nothing vnattempted to reforme your opinion, before they proceeded to giue sentence. A dutie that lieth vpon their shoulders, with as much indispensible necessitie, as conformitie and obedience vpon ours. Like vnto this surmisse, is that which followeth; *And say wee cannot confirme in euerie point, you know who said, the varietie of ceremonies did commend the unitie of faith:* But doubtlesse it had beeene much better for the Church: more warrantable for your selues: more pleasing to the state: more profitable to your owne families: to haue conformed your selues in euerie poynt, then by refusing to hinder the Church of that good, which by your owne confession might haue beeene more in one yeare then all the Ceremonies will doe whilst the world standeth. For if anything be imposed by authoritie contrarie to the word of God, let some men take vpon them to prooue it; and farre be it from vs for any mans cause to maintaine an euicted errore; wee may bee deceiuied, and haue our infirmities as other men, but wee are not vnwilling, who will needes bee our aduersaries, to account them our maisters, if there bee iust cause.

But if these ceremonies be onely vnlawfull to some men, for want of true resolution, and so contrarie to conscience (which yet is no warrant for disobedience) let them leарne to know that in things not vnlawfull; It is better to obey, then to offer Sacrifice. Amongest men of equall authoritie in place of freedom, diversities of opinions may safely be published without offence, but where men want authority and place to advise, and when lawes haue set downe

downe what is though fit, there, to thinke otherwise
then the Church doth, it is, as if common passen-
gers would sayle to Chyra, by the North-east, when the
maisters and gouernours had determined to sayle by the
North-west.

Wherein if both partes remayne equally
stiffe in their owne opinions, a mutinie must fol-
low for want of Discipline: sometimes I confess *va-*
rietie and alteration of ceremonies are thought fit; both
to shew the authoritie of the Church, (for you selfe
haue confessed when you read your articles *that eue-*
rie particular or nationall Church hath authoritie to or-
dayne, change, and abolish ceremonies, or rites of the Church
ordained onely by mans authoritie, so that all things bee
done to adifying.) Secondly, that they are but furthe-
rances of deuotion, and no partes of diuine wor-
ship.

But when they are established as thought fit for *de-*
cencie, edification, and order, by such as haue au-
thoritie from Christ to moderate those thinges:
then by inferiour persons (such as wee are)
eyther to bee *oppugned, misconstrued, despised,*
or disobeyed, it is daungerouslye, to kindle a
fyre of Rebellion in the principall parts of Gods
house. But that which followeth, is much
worse.

O my good Lord, will it not bee enough to keepe safe
and well fensed your Iurisdictions and personall digni-
ties? not enough to deuide the Honours to your Sires,
and labours to vs? Haue the last Canons no other
end, but to fence the Iurisdictions, and personall digni-
ties unto the B B. Doubtlesse the diminishing of their
honors, which could neuer haue been without wrong

Articles of 1563
Artic. 34.

Episcopi.

vnto the Church , was little to be feared (though the Canons had not beeene) where so wise a King ruled ouer vs , who had throughly tasted the calamities and miseries of that Church , which placed the greatest part of their Zeale in suppressing of Bishoppes ; and whilst they laboured that none might haue too much , they presently brought it so to passe that scarce any had what was reasonable enough : besides if you knew the vnweareied paines , the intollerable burthens , that diuers of the Reuerend Fathers , who watch ouer vs dayly , sustayne for the peace and the happinesse of this Church , you would plainly acknowledge preaching not to be the greatest paines , and that it is a misdeeming of their care to thinke , *That they haue deuided the honours to themselves , and the labours , to you.* Surely there is no greater or more vehement exercise of fauour amon-
gst so many perils , then prayers for the publicke peace of the Church , and it is our parts to understand those perils , and to iudge them to appertaine to our owne safeties .

Besides it is our dutie to ascribe to the Magistrate s , *Wisedome and Justice* , that is , that wee doe not pre-
ferte our priuate iudgements before the lawes , and decrees of the Church , but obey them : This ho-
nour is most agreeable to publicke peace , not to ca-
uill against the lawes , nor to interprete them with *Jealouſie or Enuie* ; but to *cōuer , to excuse , and mitigate the ouer-fightes of Magistrate s and lawes if there be any* . This as it is in priuate the ornament of a Christian , so it is in publicke the honour of a good subiect . *Love beareth all things : Love is the bond of perfection , to prevent dissolutions of a Church or a commonwealth.*

And

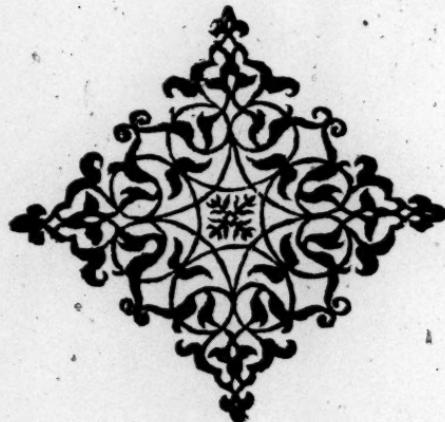
And heerein if the requisite severitie which the paliſie of the Church exa&geth from the Reuerend Fathers, draw them to punish, whom they desire to fauour, to aduance and cheriſh, it is not a casting out of borne Israelites (as you termie it) but a iuft reprehencion, ſetting a marke vpon that ſonne, that hath made no conſcience to diſcouer the ſuppoſed nakedneſſe of his owne father. In whose place it any *wild Cham.*
beaſts (Papifts you meane) ſhall multiply, I doubt not but their religious care, will be as readie to ſuppreſſe the one, as deprive the other: And if in the ende (as you prophētie) (which God forbide) vnfotunately it happen, that the Bifhops ſhall want you, as King Henry did *Cromewell*, it ſhall be much laſter to indure the hazard of thoſe times, then to buy an aduaſtage at ſo deare a price. In the meane time beleue (which it is fit for you to acknowledgē) that if you forbear upon the poyn̄t of Conſcience, their Lordſhipps haue better reaſons for that they do, then to ſtand vpon termes of their owne pleaſures. Now to conclude this vnpleafing worke, which wee laid aside, in hope to haue reſted without trouble, vntill ſuch time as we ſaw their bookeſ of this argument to increaſe ſtill, and heard that as muſh of this as was then printed, was by them conſuted; wee deſire all men to think of vs, as of thoſe that account the infirmities of our brethren our owne harmes, and the modeſt direcſions of men as meane as our ſelues, to be no blemiſh vnto vs, who proouond not *victoriy, but truthe, and the Churcheſ peace.* The God of all loue, and the giuer of all graces multiply his bleſſings vpon thiſ land, let them be poured (O Lord) as an oyntment vpon the Kings head, ſtrengthen the weake hands of the reuerend fathers, the chiefe buil-

A prayer.

ders of his Temple; giue vnto vs all unity and peace,
as the bonds and sinewes of the communion of saints;
make vs to thinke and to speake the same things;
grant vnto you and others that refuse conformitie
vpon conscience a better light: peace in your hearts.
remorse for silencing your selues; comforts against
all worldly afflictions: and if it so seeme good to his
infinite wisedome (seeing our Church hath so many
trayterous and seditious enemies without) that all
within her owne bosome, may thinke, loue, desire,
and behaue our selues in all things as be-
cometh the Saints of God.

Amen. Amen.

FINIS.



Courteous Reader I kindlie intreat thy patience and thy labour; the one to excuse, the other to correct the *seuerleſſe* faults committed in the printing of this booke; I call them *seuerleſſe* not onely because those may seeme so that made them, but because themoſt being in the false pointing, they make the period often to bewithoute lenſe, this we cannot now amende; ſome other faults it may please thee to correct thus.

Faultes Escaped.

P13.4.line.1,for.recantations,r.retractions.1.28.for diſunction,r.diſtinction p.8.1.8,for fellowe,taulſt,p.9,l.7,for man,ymarie,p.16.1.17,or bring t being. p.24,l.5,for who,r.leauſt out who,p.47,l.12,for diſpraises,r.diſprayers,p.46, l.4,for admiflion,r.admonition,p.52,l.19,for Lettreia,r.Latteia,p.53,l.14,for ro r,roe,p.54,l.5,for teach,r,teacheth,p.50,l.25,for countell,r,councill,p.57,l.29, for Hyeronius,r,Hieronim,p.58,l.14,for myned,r,inioyned,l.31,for euils,r,cauils,p.64,l.4,for Trentiſ,r,Trentiſh reformed that,p.71,l.2,for nor,r,nowe,p.73,l.3,for mit,r,that,p.76,l.4,for otherwifer,otherſeſl,p.14,for impropriat you,r,in proprieſtē,p.77,l.9,for a mifacie,r,annoſtateſl,26,for ecclēſtāticam;r ecclēſtāticum,p.78,l.4,for cheutinie,r,cheminie,p.82,l.5,for Aquinus,r,Aquinas,p.89,l.4,for faciam,infaciem,p.89,l.22,for fiche,waiteſ,r,ſychamitſ,p.91,l.15,for taken of,r,ea ken out of,p.94,l.15,for pagian,r,pagian,p.111,l.23,for expreife,to,r,to expreife, p.113,l.23,for perfidie,r,pierdeſl,p.115,l.11,for counſel,r,councill,l.26,for by bage ſy,by a badge,p.116,l.14,for nor,r,nos,p.117,l.10,for corrueſtus,r,corrupters,p.118,l.33,for man,r,man,p.119,l.31,for called,r,calling,p.120,l.18,for to be put r,10 be clent'ed then p.121,l.33,for imbrace,r,impeach,p.121,l.1,for for,r,or,l.26,for cho ſing,r,crofting,p.122,l.9,for more,r,moere,p.123,l.23,for yet,r,that,p.124,l.9,for here,r,beare,l.33,for mihd,r,mind,p.131,l.27,for thole,r,thole,p.138,l.1,for priuie,r,primatiue,l.31,for vere,r,verie,p.139,l.4,for vnto novv,r,vnto it novv,p.141,l.17,for veralent,r,verafent,p.157,l.9,tot your,r,yourſeſl,p.156,l.7,for conſumer,r,con arm.